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Christian Education

BY

VERY REV. C. J. O'CONNELL, DEAN

Saint Joseph's Church, Bardstown, Ky.,

Author of "Sermons and Orations," "History of Loretto," and "Sermons, Panegyrics, Miscellanea."



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PREFACE

This little book is a plea for what is noblest in man: character and strong religious convictions.

The enfeebling of character is so notorious a feature of our young generation that an exceptional example of fidelity to principle excites more wonder than commendation. People almost resent the superiority which invests a citizen with distinctive manhood, when he is strong enough to despise wealth and worldly advantage to remain true to his ideas of what is right and wrong.

Absence of strong convictions among the people is another sad commentary upon the methods of education in vogue in our land. Of instruction in the sciences there is a plenty. Worldly wisdom is sup-

plied without stint and regardless of cost. But we may be allowed to question whether the smart, well-read man of to-day is as well educated as the simple, honest citizen of half a century ago.

The reason of it? Lack of religious education, and of unchangeable principles of conduct.

Society needs order and liberty. But our system of education has resulted in the loss of respect for authority, immutable foundation of all order, and love of liberty has become a blind and unreasoning thirst for irresponsible license.

Our Catholic system of instruction and education recognizes the claims of the intellectual man, but insists on the rights of conscience. The aim we must never lose sight of in schooling our children is less to make them smart, than to make them men. Unless the will of the child has been trained to stubbornly avoid evil and to determinedly strike for what is good, the

young man will be neither honest nor reliable.

All endeavors at education or the will are sterile unless they are based upon religion. Neither is this an *ex parte* claim; the Protestant historian Guizot has proclaimed it loudly, after having witnessed the sad effects of a system of godless education: "The atmosphere of the school must be religious," he says. And indeed, to pretend to curb the will of the child to discipline, to awaken in its soul sufficient energy to resist its passions, to make it accept the law of work and of duty, without the supernatural help of religion is to attempt an impossibility.

Nor will religious instruction given outside of the school room do justice to the claims of the child's soul. To refuse to religion the rights of a universal law of man's relations with God, which holds always and everywhere, is tantamount to proscribing it.

To those who would point out to us that even our parochial schools have to register occasional failures in their attempt at making honest citizens and high-minded Christians, we would answer that the religious teacher is as powerless in overcoming the shortcomings of home training as the lay teacher is unjust in overriding its rights.

Hence the strong plea of the author of this book for a religious, honest and strong home training. May his appeals to fathers, mothers, and teachers be listened to and acted upon. In the influence of his words over these men and women who have the training of the intellect and heart of the children in their keeping lies the hope of our Country's future.

CAMILLUS P. MAES,

Bishop of Covington.

May 8th, 1906.

CHRISTIAN EDUCATION

CHAPTER I

EDUCATION'S BALUSTRADE

While a young student in the classics, I had the rare good fortune of listening to one of the great orators of modern times. He was a man of medium stature, erect, with raven black hair, and eyes like orbs of light, that fairly sparkled with intelligence; a man of profound learning, of deep piety and of great simplicity; an exile, a confessor of the Faith. For Christ's sake and holy religion he had to flee from his country. It was the illustrious Monseigneur Mermillod, the first Bishop of Geneva, Switzerland, since the days of St. Francis. The students, to the number of

four hundred and fifty, were assembled in a large Court Square, in front of the Petit Seminaire de Saint Trond, Belgium. The Right Rev. Bishop of Liege, Monseigneur de Montpellier, came forward with the brave champion of Christianity, accompanied by the faculty of the Seminary and, in a few pathetic words, introduced the distinguished churchman, who addressed us. His first utterance captivated all hearts; our minds were held attentive by every word he spoke; our eyes were riveted upon him; our souls were stirred with his burning eloquence; our whole being was moved with strong emotion at the telling narrative of his bitter wrongs and sorrows. His manly form, his princely bearing rose up before me, painted on the wall of memory. My very soul, even at this distance of time, beats rapturously as I recall the impression made on me by the thrilling words that fell from his lips. His theme

was Education and Religion. He spoke somewhat after this fashion:

Young men, you are, so to say, scaling by slow stages, it may be, the rugged hill of Science. Your ambition is to reach its summit. God grant that you may. It is a laudable, a glorious ambition. But to gain the zenith, patience, courage and industry are necessary. Many dangers beset your pathway. You are in constant danger of falling down its declivity to what would be sure moral death. I am here reminded of one of the great beauties of nature in my Switzerland home, Mont Blanc. It lifts its majestic, snow-clad head high into the heavens. Its ascent is steep and hazardous. Many a traveler, winding his way up its steep incline, lost his footing, to reel downward, never to rise again. A balustrade was built from its base to its apex. This barrier now serves as a protection to the tourist, who no more risks his life in climbing this ice-

ribbed mountain. That you may ascend in safety to the highest point of the mount of knowledge, which is overspread with pitfalls, you need the assistance of a balustrade. This you possess in your faith, in your holy religion. Without it you must sooner or later lose your balance or make a misstep and fall to your destruction; with it there is no cause for fear.

Who that is at all familiar with the history of Education can fail to be impressed with the truth of those sentiments of the great Bishop? Religion is the mother of true Science. Theory and experience proclaim it. The learned M. de Maistre tells us that Europe holds the sceptre of science because of its Christian spirit. It attained the apogee of civilization because God was its final aim and object. Its great universities were, primarily, schools of theology, and the other sciences grafted thereon have given ample evidence of the divine sap by their thrifty growth. Re-

ligion and Science go hand in hand. We glean from the Scriptures that both the invention and perfection of the works of Art and Science are attributable to the intervention of God, from the first garment donned by man to the masterpieces of his genius.

In Egypt, in Gaul, at Athens and at Rome, the order of priests rescued the Sciences from annihilation; saved the Arts from oblivion; cherished the ancient traditions and compiled the histories which now enrich our libraries. The altar is, so to speak, the inspiration of Science, the temple its asylum, and the priest its guardian and promoter. Midst the wreck and ruin of pristine greatness, when all seemed forever lost; when civil worship, the rights, the manners and the customs of the people were swept away, Religion, that child of heaven, gathered the Arts and Sciences under her protecting wing. Quietly and unobtrusively in God's holy place she re-

built the foundation whereon the new social order was to be reconstructed, whilst ignorance, barbarism, and ferocity were rampant abroad.

What a spectacle! It looks as if those ennobling studies needed to be regenerated because of the excesses into which they had fallen. Learned priests, austere cenobites were to be their restorers, as they had been their preservers. Where were those pretended sages of the world who dared to lift their voices against God and His Christ? They were not to be found. They were carried off like a leaf before the storm. Was there knowledge, history, poetry, true philosophy or Science left? None, save in the Church, the cloister, the homes of prayer and penance, or among those who ministered at the altar. The light of the Gospel shone out brightly and the whole world was renewed. In the home of Christianity, beautiful in wisdom, rich in virtue, potent in strength, budded

forth the desire, aye, the resolve to imitate, to surpass even, whatever antiquity had produced, the most perfect in those great works. Warned and guided by remnants, which the clergy had snatched from the hand of depravity; encouraged by the Supreme Pontiffs; enlightened by the sublime impetus communicated by religion to those who labored for her cause, rose up a Michael Angelo, a Raphael, a Saint Peter's, Rome. The Arts were honored, the Sciences cultivated and, ere the seventeenth century closed, the artists and scholars of modern times had no cause to envy those of pre-Christian epochs. Religion is the source of light and life. She fears but darkness and counts her enemies only among the proud and ignorant.

“Let us make man to our own image and likeness,” said the Lord God, “and to the image of God He created him.” That creative act of the Almighty continues. Its essence has not changed. Without it

man must cease to exist. Its object is God Himself. Man's final destiny is, therefore, supernatural. Heaven with its bliss, or hell with its torment, is to be his final abode. The principle of his life is the principle of his activity. The Creator presents Himself to the created spirit, the object of His love. The soul acts in knowing and willing God. The greater his activity in seeking Him, the greater will be his aversion to the vanities of this life. The more he longs for things sensual, the further he strays from things supernatural. "Be astonished, O ye heavens, at this My people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns that can hold no water." And what be those broken cisterns? They are the illusions of the times in which we live; the winds of false doctrines; the waves of fanaticism. By them truth is sacrificed and the sovereign good

rendered unavailing. "Be not," says the Apostle, "as children tossed to and fro and carried about by every wind of doctrine, in the wickedness of men, in the craftiness, by which they lie in wait to deceive." How weak, corrupt and changeable is man when he rejects religion! Without her he knows not even how he was formed, by what progressions his body received life, nor the divine springs which give motion to all his being. "I can not tell," said the mother spoken of in the Machabees, to her children, "how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of His own mercy give you breath and life again, as ye now regard not your own selves for His law's sake."

Without religion there was nothing so

vile in the created order of things as man's debasement. The most abominable vices were given divine honor; incest and cruelty were deified; the gods were worshiped by all manner of lasciviousness. Only God's light was capable of withdrawing humanity from this abyss of infamy. How reed-like is man, if not sustained by religion. His inconsistencies, his elastic views, teach us that a law is necessary, something for him to lean upon for his support, which can be none other than Education's Balustrade, Religion. For all men there is a common cause, to obey God and keep His commandments. Religion, pure and undefiled, that bond of union between the Creator and His creature, is the one thing obligatory. Like Jacob's ladder, that reached from earth to heaven, she connects God and man. To lift him out of the darkness of sin into which he had plunged himself by denying God, did the Redeemer tabernacle in hu-

man flesh and establish His Church, which he made the depository of supernatural revelation. She as His spouse holds the secret of life. She knows God's purpose in creation. To her has been given the mission to teach all men to seek first life eternal. Through her we find the beatific, apart from her, darksome vision. In the beginning God blessed the union of the first man and of the first woman. Christ graced with His presence the marriage at Cana. He bestowed His benediction upon the newly wedded couple. He would purify social life at its fountain-head. In sanctifying this union, he intended the purity of the home and, through the holiness of the household, he would have society to be leavened with the saving influences of religion.

There is no time in the life of man and woman when the aid of religion is more required than when they give their troth to each other, "Until death do us part."

'Tis she that renders them faithful to the grave responsibilities of the married life. She it is that aids them to keep unbroken their plighted promise to foster to the end, the pure, unselfish love whereby they are made one. When in the plan of divine providence their home is blessed with little children, religion instructs and encourages the parents to rear them by word and example in the way they should walk before the face of God. A holy wedlock is the basis of a healthy society. Such a state upholds, and transmits to each succeeding generation, a love for the Almighty, a strong faith in Christ Jesus and a staunch belief in the dogmas of His Church. Such a community insures to its members a good, Christian education, with its accompanying blessings. Consider for a moment the lot of the new-born babe, hovering between life and death. Soon it will enter into eternity. Will it see forever the face of its Maker; or will it, for

all time, be deprived of that consolation? If the parents see that it receives the benefit of the sacrament of regeneration, in God's own word, it will; if not, it will never enjoy His adorable presence. The future of their children and of society is in their hands. The innocence of youth should be well protected. Beneath the paternal roof they should be trained and well equipped to take their places wherever Providence assigns them. Remiss indeed in their duty would be those who put in jeopardy the moral growth of their child by exposing it in its tender helplessness to dangerous influences. Like the gardener who fails to protect the tender plants or the flower seedlings from the killing frosts and the biting wind, they, too, would incur the displeasure of the Master and deserve summary dismissal. Through this supernatural devotion for their offspring, they rate their eternal interests higher than all human considerations. They first bring

them to know, to worship God and to look up to Him for every good gift. They train them to cherish virtue and hate iniquity; they hedge safeguards around their souls to protect them against the assaults of temptation, so that, when they go out into the battle of life, they may be able to keep their hearts free from all contamination. The child's earliest school of morality and religion is the home. Every syllable uttered, every word spoken, every act, every omission of the parents is the child's lesson, and right carefully is it conned and put into practice. At no future time in all its career will it give the same attention to teacher or professor. Never will it in after life read a book so eagerly, listen to an instruction so patiently, or an admonition so willingly, as in infancy and childhood. It is influenced by the lives of the father and the mother. To teach their children a prayer is their primary duty. The Catechism is the first

book they should put into their hands. It has by merit precedence over all other books. It is a little golden manual, the epitome of all knowledge, whether of philosopher or of saint.

The Church desires the union of the mental and moral training. It follows that the most important things to know are what religion and moral science impart. They are to the secular branches what the sun is to the moon, what the compass is to the mariner. The infant nestling on its mother's breast should drink in wisdom with its milk. Its appreciation of the mother's guidance increases day by day, yea, in old age it benefits by the hallowed memory of her early teaching. Her anxiety to have her child lisp a prayer, her effort to have it understand the connection between this obligation and God's holy will, is often its shield against the reverses of life. Her zeal in offering an orison before and after each repast; her solicitude

to have her children recite the rosary, say the Angelus, remember the dead, or seek frequently the benefits of Penance and the Holy Eucharist, must bear fruit a hundred-fold. Pursuant to the policy of the Church, parents are expected to be the first teachers and catechists of their little ones. In her own appointed time she gathers the young at the foot of the altar and through her ministers, dispenses to them maternal care. Blessed are they upon whom this responsibility devolves. It is a task pleasing to Jesus, honorable in the Church, great in the eyes of Faith, and of such far-reaching results that no branch of Education can take its place. A solid Christian bringing up is a balustrade essential in every man's life. It renews the wholesome spirit of a parish, forms a God-fearing people and acts as an estoppel to the exodus of virtue from a locality. For encouragement amidst the numerous obstacles to be overcome, the catechist will

take into account the golden harvest of good to be reaped from his labors. With Jesus, he will exclaim: "Permit little children to come unto me."

The words of the Catechism should be known thoroughly; nothing will remain in the mind if the notions cling not to some well-determined formula, which must be fixed in the memory. The formula ought not to vary. The questions are to be asked repeatedly. This may become irksome, but let the interrogatories be put with animation. Let the teacher pass rapidly from one pupil to another, encouraging and exciting emulation among them. It is expedient that those who teach know perfectly both question and answer of the Catechism. The faculty of the child most developed is the memory, hence it deserves special attention. It will be however of little or no importance unless the children understand what they commit to memory. Memorizing alone will not enlighten, nor

sufficiently prepare them to win the crown of immortality. Copious explanations are of vital importance. In some, who are slow of comprehension, a desire for knowledge must be excited. Let the instruction be short, clear and to the point. Let it be in keeping with their untrained minds. Select what will exact but little effort of reason. Borrow all exemplifications from the children's surroundings. Take pains to represent to them, under the form of history, what they are expected specially to remember. The questions should be precise, for the young can not grasp many ideas at the same time. Avoid all useless, all imprudent ones. Give such as will elicit an answer readily. It is an encouragement to them when they do well. Should the reply be imperfect, lead them on to the correct one by other questions. Guide them step by step, from easy to more difficult matters. Propose queries for them to find the solution at

home and report it to you at the following lesson. Encourage them to ask you questions and bring questions from home for you to answer. This will interest parent and child alike. While you give food to the mind, you also form the heart. It behooves parents and teachers to point out to the young the application, in their daily lives, of the truths and precepts taught in the Catechism. Knowledge of laws without the experience of their efficacy is more detrimental than to be wholly ignorant of them. When well-learned and rightly understood, the Catechism is a veritable mine of knowledge. Not only the young, but the aged, will derive great profit from its study. The mind unfolds and develops with our years in proportion to the light it has received. Hence the priceless little book of our childhood will prove all the more helpful in after years, if prayerfully read and pondered on. It is the framework of our religious edifice. It should

receive the attention it deserves and be surrounded with the fondest associations.

Every child is called to be a member of God's home. The first glimmer of faith that dawns upon its mind will guide it thither; hope will point to it as its permanent abode, while charity will disclose God, the only object worthy of its love. Religious instruction is not to be limited to the home and the Sunday School, but needs to be continued on a higher plane in schools and colleges. The officers of these institutions will render great service to God and man in having a complete course of Christian Doctrine running through the entire curriculum of studies. With such a discipline in religion, the students will learn to be fond of it and will be well panoplied to defend the faith that is in them. It is, at times, taken for granted that they have a natural tendency for religion and little effort is made to have them entertain greater devotion for it. The consequence

is, many, when free from parental and school supervision, cast aside what they have felt to be the yoke of practical religion. We are not pleading for an exclusive education. By no means. Our children have a right to be well grounded in all branches of secular knowledge. They should' be able to hold their own with the best. Granted that they even excel others in their chosen field of learning, they are far from the object of their creation. When the disciple of Galen and Hippocrates has completed his course of lectures and become a doctor, or the student of Blackstone and Kent a barrister, or the follower of St. Thomas and St. Liguori a priest, the crown of life is far from being won. The training indeed is over, but the real struggle has but begun. Fathers and mothers have a high calling. They wield an authority greater than king or queen. The latter have power over the external actions of their subjects, while the former

hold sway over the souls of their offspring. Their happiness is intimately associated with the faithful discharge of the obligations of their sublime vocation. During the Saviour's peregrinations among men He was asked: "Who is the greater in the kingdom of heaven?" Taking a child in His arms He said: "He that shall scandalize one of these little ones, it were better for him, that he had a millstone hanged around his neck and that he should be drowned in the depths of the sea." What an appalling warning for those guilty of the crime He holds so reprehensible. If a stranger is blameworthy to such a degree, what has He in store for parents? Take notice of that mother, wan and suffering, who totters to her grave and know the moral cause of her daughter's downfall. See that father, housed and fed by the charity of the world, eking out a miserable existence in the wards of public hospital, or almshouse,

with sons spending in debauchery what would provide a comfortable home for him, had he properly educated them.

Neglect to erect the balustrade of religion around your home, and what have you? You have ingrates, infidels, socialists, anarchists. An education based on nature alone is impotent to go beyond it. "The stream rises not higher than its fountain." Nature apart from God is nothing. From nothing, nothing is possible. What you have not, you can not give. All uplifting comes in the divine order from a source above the mere power of nature, a source which offers to man a supernatural ideal. It comes from the order of grace. "What I am," says the Apostle, "I am by the grace of God." For historical proof of the lamentable failure of mere esthetic culture to raise up or save a people, you have but to consider Greece and Rome. The balustrade which alone can safeguard private or public vir-

tue is religion. Nature without grace, reason without Christianity, would be the blind leading the blind. Both must fall into the ditch. Religion, whose home is the very mind of God, holds the secret of life. She knows His mind. She understands the meaning of His creation. Without her no nation has ever stood the test of time, whose withering hand turns to dust all human ambition, leaving not a trace of its work. The only power that has survived the wreckage of ages is religion. The importance of Education in general needs no champion among us. Our people are fully awake to its necessity and are liberal in providing for its diffusion. To be a benefit, however, and not an injury, knowledge must cling to the balustrade of eternal truth. That Education is the handmaid of Religion has been advocated by every Sovereign Pontiff from St. Peter to Pius X. The Fathers of the Church in all ages have denounced, in no

unequivocal terms, education divorced from religion. With such an array of authority before us, it is hard to see how Catholic parents do not fear the terrible rebuke administered to those who deny their children a solid Christian training. The one great question, into which all others resolve themselves, is this—of the connection between God and man; between the parent and the child; between the family and society; between the State and the Church. Its only possible solution is Education's Balustrade: Religion. •

CHAPTER II

DOMESTIC EDUCATION

Instruction is the child's birthright. Its training is primarily the function of the parents. God ordains that the child shall grow and wax strong in body and mind under their genial tutelage. Domestic education, therefore, is by nature and by heavenly ordainment an essential element in every Christian household. The home is the primal school. The Creator is its founder. He is also its patron. He made and fashioned those who were to be its teachers. He gave them knowledge, intended alike for every member round their hearthstone. Education makes and uplifts man. His intellectual and moral character is shaped by it. Especially true is this of the care he receives during the

period between infancy and adolescence. Parents are not the absolute owners of their offspring. They are but little more than their natural custodians. They are simply intrusted with them by the Author of life to safeguard them. The child belongs to God. "What have we that we have not received?" We have not even entire dominion over ourselves. After God, subject to Him, the parents have claim upon the child. God, who is the first cause of all things created, animate and inanimate, has the sole proprietorship of all, hence of the child. To fathers and mothers He has said: "Take this child and nurse him for Me; I will give you the wages." "Do not sin against the boy. Behold his blood is required." Their paramount duty then is to know and to serve Him and have their charges do likewise. We find in the inspired volume that Zachary, the father, and Elizabeth, the mother of John the Baptist, "were both

just before God, walking in all the commandments and justifications of the Lord without blame."

How beautiful the life of saintly parents! Greater blessing they could not covet. No richer legacy could they bequeath to their children, than good example. In the home father and mother should, by the splendor of their virtue, shine like the sun. Their children would then be like sparkling stars and the home would be like the very firmament. Saint Gregory says that whosoever has charge of others must be free from vice. Saint Ambrose writes: "Fathers and mothers, be holy, if you will correct your children." "He who will have his subjects obey him must first obey his superiors," exclaims Saint Augustine. Do you wish your children to accept submissively the sweet yoke of Christ? Then refuse it not yourself. Gabelus spoke thus to the son of Tobias: "The God of Israel bless thee because

thou art the son of a very good and just man, that feareth God and doth alms-deeds." Education means more than knowledge of the ordinary branches taught in the class-room. It is the harmonious blending of the physical, mental and moral faculties. The greatest of these are the moral faculties. In support of this I may give the words of the Gospel: "What shall it profit a man if he gains the whole world and loses his soul?" From the divine pronouncement, let us turn to the words of human wisdom in this very matter of education, and what do we find? Ages ago Confucius avowed that without morality there could be no Society. The greatest men of all civilization have given their unqualified assent to his dictum. In the land of the Brahmins, in the constitutions of Menu, we glean how vastly important is religious instruction. Zoroaster, the great prophet and lawgiver of the ancient Persians, in the Avesta,

gives the first place to morality. Mahomet in the Koran premises all acts by an invocation to the merciful God.

The Hebrew Talmud gives it precedence. Plato says: "Ignorance of the true God is the greatest pest of all republics; therefore whoever destroys religion, destroys the foundation of all human Society." Cicero has this to say: "It is necessary that the citizens should be first persuaded of the existence of gods, the directors and rulers of all things, in whose hands are all events; who are ever conferring on mankind immense benefits; who search the heart of man; who see his actions, the spirit of piety which he carries into the practice of religion; and who distinguish the life of the pious man from that of the ungodly man." Seneca, the moralist, writes: "The first thing is the worship of the gods, and faith in their existence; we are next to acknowledge their majesty and bounty, without which there

is no majesty.” Alexis de Tocqueville gives in his extensive writings the following: “Religion is no less the companion of liberty in all its battles and its triumphs, the cradle of liberty and the divine source of its claims. The safeguard of morality is religion; and morality is the best security of law, as well as the surest pledge of freedom.” Prof. Huxley says: “I protest that, if I thought the alternative were a necessary one, I would rather the children of the poor should grow up ignorant of both those mighty arts, reading and writing, than that they should remain ignorant of that knowledge to which these arts are only means.” Herbert Spencer has this: “Are not fraudulent bankrupts, educated people, and getters up of bubble companies, and makers of adulterated goods, and retailers who have light weights, and those who cheat insurance companies, and those who carry on turf chicanery?”

This belief in the moralizing effect of intellectual culture, besides being flatly contradicted by facts is absurd *a priori*. One who should by lessons in Latin hope to gain a knowledge of geometry, or one who should expect practice in drawing to be followed by an expressive rendering of a sonata, would be thought fit for an asylum; and yet he would be scarcely more irrational than are those who by discipline of the intellectual faculties expect to produce better feelings. The foregoing references are ample evidence of the stern need of moral training and stoutly contradict those who unwittingly uphold a different teaching. Nothing is more false than Goethe's doctrine, "that the end of education and, therefore, of life, is self-culture, or the harmonious and complete development of all the natural faculties of the soul." Schiller stands on no better grounds, for he aimed at an ideal to be realized by our natural faculties. We

may offer a substantial denial to such subtle philosophy in the words of Carlyle: "The first of all gospels is that no lie shall live." Avaunt those fallacious tenets! By grace only is man perfectible. Saint Paul tells parents, "to bring up their children in the discipline and the correction of the Lord." Saint Cyprian says, "if parents do not faithfully provide for their children, if they do not raise them with a pious and holy affection, they are traitors." On trying to leave them wealth rather than virtue, which will merit heaven for them, they are guilty of most reprehensible conduct.

Two periods make up man's pilgrimage on earth. The first is that of development, the second the remaining years of his earthly career. Being dependent, he receives what he may possess in the intellectual and moral order, no less than in the physical order. What he acquires he can transmit. In so doing he creates, so to

speak, the family and Society. The former is the basis of the latter—like family, like society. By marriage the family is formed. To meet the end for which the Creator perfected this union, it must be one, holy, and indissoluble. “Let no man part what God has joined.” Such union had no place among the pagans, nor has it to-day where Christianity does not prevail. Two semblances of marriage were in vogue in paganism, the patrician marriage and the plebeian, or that by confarreation and that by coemption. Neither was binding. Hence the prevalence of social corruption among the pagan nations. From the family, as the fountain-head, it spread to Society. The dismemberment of the family wrought havoc among the people of antiquity and scattered them as effectively as the chaff is carried before the winds. The family in a sense is the nursery wherein humanity thrives and develops into Society. Whatever tends to

disrupt the constituted bonds of the former necessarily inflicts a like injury on the latter. Mutilate the root, the tree is sure to decay and crumble into dust. What proved to be the baneful cause of the downfall of the home and, hence, of the State in ancient times is the same canker that is gnawing at the very vitals of modern civilization—divorce. It is the Nemesis of the family, of Society, of the race. It is a hindrance to the physical improvement of the children, who suffer greatly when deprived of the care of parents. We well know how sadly they miss a father or a mother who is taken from them by death while they are yet young. But when both are removed and they are made orphans the calamity is intensified. Death, with all its sorrows, proves less terrible than the catastrophe that follows in the wake of divorce. With such a pall resting over the home, parents are no more capable of bringing up a family than

if they were actually dead. The moral training suffers most. How humiliating to the children the wicked example thrust upon them! What unkind, bitter feelings are apt to come into their breasts against father and mother. Children are keensighted. They are not slow to detect any estrangement between their parents.

The separation of man and wife has a demoralizing effect among their offspring, which tends to destroy in great part, if not indeed entirely, the reverence they owe their parents. This lessening of home authority makes itself felt in Society. It weakens all legitimate government. Constituted authority is powerless to awaken any respect for its behests. Divorce is, in consequence, a fruitful source of domestic, social and moral decadence. The home, rent in twain, is a stumbling-block to the ethical education of the children. Woman has but faint control over a wayward boy, and to man is wanting the delicate tact to

deal with a recalcitrant girl. The father and mother have each their share in the work of the household. Their broken troth embitters the children, stifles virtue in their bosoms and renders them callous to all honor. We have daily evidence of the degrading consequences of association on the adult mind, but when there is question of the youthful heart, example is undoubtedly the most persuasive of all teachers.

From divorce I turn to another agent potent for evil in the home—the difference in religious belief. The just principles of education are a power in judiciously directing the whole course of one's life. Ordinarily those who have loved wisdom from their youth follow thereafter the maxims of the Gospel for their rule of conduct. The impressions received in childhood have a peculiar force when aided and sustained by the wholesome example of parents. The future of the child depends

largely upon the knowledge instilled into his susceptible mind; on the sentiments with which he is inspired and the habits he is taught to form from tenderest years. It is of vast importance to train children from infancy, to make little sacrifices; to point out to them the dangers of sinful pleasures; to put them on their guard against unlawful acts; to impress upon them that it is easier to check passions in their incipency than to thwart them later on, and that unless these are crushed when first they lift their arrogant heads the struggle will intensify with their advancing age. To be successful in the combat the children require the attention of both father and mother. If their combined co-operation is imperative for the physical development of the child, still more is it for his moral improvement. How sadly deficient is this where there is no union of mind and soul as is the case with parents who are far apart in matters reli-

gious. That the education may be complete, those charged with imparting it should be of one mind, at least in the necessary ethical phase of life. They should have faith and practise its mandates. Where there is difference of opinion, or an utter want of religious creed, the child will not be favored with the basic element of his education. When the children find that one of the parents thinks little of religion, makes light of it, scoffs at its practice, they too will become indifferent to it and gradually abandon it altogether.

That the child be God-loving, the home must be thoroughly Christian, which is hardly possible where parents follow opposite paths in the affairs of religion, or, forsooth, one of them is tracking the broad and open road to infidelity. In very many homes the father leaves in the early hours of the morning to ply his daily avocation and returns only with the shades of night. The mother hies herself to the company of

neighbors and friends, to the theater, the club-room, or other places of amusement. The children are left to the surveillance of servants and, not unfrequently, wholly alone. Both instructors of the domestic school absent, the scholars thereof, you can well imagine, hold high carnival. Soon they tire of a life of isolation. They find no reciprocal interest, no encouragement. In consequence, they seek other places of enjoyment, more congenial surroundings. Let the home be ever so humble, or let it be princely, it is not home when bereft of father and mother. As it loses its healthful influences on the minds and hearts of the young, it ceases to be a power in the formation of their disposition and character; hence forfeits its claim to the sort of school the Creator would have it be. There is a growing tendency nowadays not to have a home. What they consider its onerous duties, they are unwilling to fulfil, since these responsibilities

offer a barrier to their rounds of pleasure. To shirk its cares, they take up their abode in hotels or boarding-houses. In this way they rob their children—if perchance they have any—of the beneficent privilege of the home. On all sides strenuous efforts are being made to develop the physical forces and reasoning powers of man. Is he but brain and brawn and nothing more? Has he not a heart as well as a head, a moral side as well as an intellectual nature? What of his emotions, his likes and aversions! What of his sympathies, his antipathies! Do they not require attention? Surely the heart should receive its initial direction under the parental roof.

The thousand and one hallowed associations of the home that entwine themselves around the child's heart, as the vine binds itself around the gnarled oak of the forest, are adjuncts to deeper studies, to greater life. Family traditions prove potential factors for good among the individual

members. The sacred memories of the old fireside bring many a wanderer back, give renewed courage to numbers of down-cast, and reclaim not a few who were being carried off in the vortex of dissipation. A further obstacle in the way of sound moral life in our homes is the dragon-like spirit of mammonism. This generation is fast parting with righteousness, so insatiable is its greed for riches. Its energy in this direction is almost boundless. The very atmosphere seems impregnated with the virus. Even children are susceptible to the infection. From the spring-time of man's life to the winter season, the contagion is continuous and no power can break its sway save the cold, cold grave. The philosophy of the age is how to obtain wealth. Its wisdom is to make use of any method, be it good or be it evil, fair or foul, so its thirst for worldly goods is slaked. Mammon is not a generous master, but rather a tyrant, exacting all or

nothing. How adverse to the word of the divine Teacher, who says, "Blessed are the poor. Woe to the rich." For, He adds, "What shall a man give in exchange for his soul?" The chief lesson now taught in most of our homes, and that from early childhood, is how to succeed in mundane matters. No serious attention, if any, is given to help the young to seek the justice of God that all things else be added unto them. The following passage from the pen of Mr. Kay, a noted English writer, describes the sad effects of mammonism:

"If the object of mammonism is to create an enormous wealthy class and to raise to the highest point the civilization of about one-fifth of the nation, while it leaves nearly three-fifths of the nation sunk into the lowest depths of ignorance, helplessness, and degradation, then the system hitherto pursued in Great Britain is perfect; for the classes of our aristoc-

racy, our landed gentry, our merchants, manufacturers, and richer tradespeople are wealthier, more refined in their tastes, more active and enterprising, more intelligent and consequently more prosperous than the corresponding classes of any other nation in the world. But if we have enormous wealth, we ought to remember that we have enormous pauperism also; if we have middle classes, richer and more intelligent than those of any other country in the world, we have poor classes, forming the majority of the people of this country, more ignorant, more pauperized and more morally degraded than the poor classes of most of the countries of Western Europe."

Mammonism and pauperism the most abject are correlative. Mammonism has a tendency to effect the accumulation of wealth in the hands of the few, while creating a thirst for it in the breasts of the most impoverished. And yet poverty is

not the cause, for Christ has said, "The Gospel is preached to the poor." We must cheerfully accept it, but turn it—for turn it we can—to a lasting benefaction. We can not serve God and Mammon. We are for or against Christ. Every disturbing element of the home must be uprooted. Parents have a sacred obligation to eliminate from their household whatever could make it pagan rather than Christian. It must be God-fearing and attractive to the young. They should be taught to love it, however humble it may be. Time and again we hear that nowadays it is next to impossible to bring children under subjection. They take quite readily to the prevailing spirit of independence. They recognize no authority. The very fact that such a state of insubordination exists is reason all the more cogent that parents give their children to understand, and that from infancy, that they owe them respect and obedience. If

taken in time and properly dealt with, few there are who can not be led safely along the lines of parental authority. While the little ones are under their control is the acceptable time for parents to enforce domestic discipline. The home is not the only form of government where vigilance is required. Society has to exercise constant watchfulness over its members. The State is obliged to have recourse at times to lenient, at other times to severe, measures to coerce the unruly or law-breakers into submission. The most perfect of all organizations, the Church of God, is not without its penalties against its fractious children.

No authority is less questioned than the parental. Behold the laborer of the field; he may be illiterate and unrefined, still his boys will look up to him in all emergencies, esteeming him the greatest, the wisest of men. Though surrounded by dangers, the child knows no fear when father is by.

Ten thousand might doubt his word, yet for the child it is the *ipse dixit*. Who is dearer, more beautiful to the child than mother? Let princesses or queens, let the rich or powerful, seek to alienate his affections from mother and they will meet with their Waterloo. He will cling to her though she be clad in the humblest of raiments. She is all comely, all lovely to him. It is when children are so devoted to parents and at an age most impressionable that they should be trained in the way in which they should ever walk. The father, being the head of the home, should be a model to wife and children. To teach youth the maxims of a just life yet contradict these by ungodly ways is a disgrace; it is to caress with the right hand whilst striking with the left. For such a one to pretend to command is folly. Saint Augustine has this to say of his mother, "She moistened with her tears and strengthened by wholesome example

the precepts of life she would have me follow." Anthusa, mother of Saint Chrysostom, became a widow at the age of one and twenty, yet refused second nuptials that she might devote her entire time to the Christian education of her son. What impression—think you?—will the good advice, the wise counsels make on a child's mind from a father who is a blasphemer, an impious, a choleric and intemperate or an irreligious man? Saint Paul says, "Fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord." Teach them from childhood to pronounce reverently the names of Jesus, Mary, Joseph; to recite the Our Father, the Hail Mary, the Apostles' Creed; the three principal mysteries of religion, what is our last end, the commandments of God and of the Church, the advantages and necessity of prayer, of grace, and the sacraments. They should be taught the Catechism in its entirety.

This early religious training should not cease at the time of their first holy communion, but it should be continued into mature life.

At school children are an index of the solicitude with which they have been brought up in the home. The vigilant, polite and religious parent is reproduced in the child, so too, the indifferent, irreligious parent. There is no excuse for uncleanness or want of good manners in children. Domestic education contributes greatly to make the work of future training a pleasant task for the teacher. Parents should take an interest in their children. Too often they tire of them, will not listen to their questions or assist them in their tasks. They offer them little encouragement to cultivate a taste for their studies, but become irritable at what they consider the importunities of the youthful inquirer. In many instances it comes to pass that the children seek elsewhere those

who will lend ear to their questions, or at least converse with them. And what companionship do they often find? Mr. Kay writes, "Of the children who never receive education at home, vast numbers of them associate with boys who have been in prison and there been hardened in crime by evil associates; they learn how to curse one another, how to fight, how to gamble, and how to fill up idle hours by vicious pastimes; they acquire no knowledge, except the knowledge of vice; they never come in contact with their betters; and they are not taught either the truths of religion, or the way by which to improve their condition in life." To avert such infamy from their children, parents should show a fondness to be with them and to be interested in all that concerns them. They must win their good will, study their propensities and endeavor to guide them properly. It is for them to know where and with whom they associate. Too much

vigilance they can not exercise in the matter of companionship, whether it be in the nature of friends, or of books. Their reading requires supervision. No trivial or dangerous literature should be tolerated. Bad books are more pernicious to youth, yea, to those of mature years, than wicked associates.

In many households the shortcomings of the children are easily condoned. Their would-be witticisms are lauded and their unmannerly ways are laughed at. The neighbors know, and it is the subject of gossip when they meet, the waywardness of those whom parents think well-nigh perfect. A serious drawback to a well-ordained home is the preference which at times is shown certain members of the family. Some have, ostensibly, no faults, while others possess many and can do nothing to please. To some no request is denied, to others little is granted. Unwarranted partiality is blameworthy. Be just

to all, slight none, is the golden rule. "Correct the child at the proper time and be not swayed by his tears or lamentations." What you obtain not to-day, you will to-morrow. There is no failing that will not bend and break under judicious and constant reprimand and corrections. "Be not as a lion in the house terrifying them of thy household and oppressing them that are under thee." "It is cruel," avers St. John Climacus, "to take bread from the hand of a hungry child, but whosoever is called on to administer a just correction and fails to do so, injures himself and wrongs the culprit." He is guilty of a criminal dereliction of duty. He puts in jeopardy the reward promised the faithful servant; he scandalizes the witnesses of his weakness and is deserving the reprimand given the unjust steward. However fertile the soil, it requires cultivation to prevent therein the growth of wild, noxious weeds.

Perfection in any of the phases of life, physical, mental, or moral, is obtainable only by good beginning and perseverance in well-doing. Only he who holds fast to the end will obtain the crown. The wondrous locomotive, belching forth its smoke and flame, panting under the management of man as he opens or closes the throttle, is the force we knew it to be only when it has come from the shops where piece by piece it was built under the skilled hand of the mechanic. Our elegant packets, that navigate our beautiful streams, our great steamers that traverse the storm-tossed billows of the ocean, linking nation to nation, achieve those marvels only when perfected by their painstaking builders. Look into the class rooms, the halls of study and the parade grounds of West Point or Annapolis, where the future defenders of the Republic are trained for the hardships that await them in their chosen field of labor. Consider the discipline

from start to finish in those domestic schools of the young soldier boy, and learn therefrom the exacting character of home training. What pains the great painter takes to prepare the canvas ere he begins his real work of art! What labor is expended on the rough block of marble from which the sculptor is to chisel out his hero, which when completed will all but speak. One of the finest masterpieces ever executed was broken into a thousand fragments by the hand that elaborated it, because it spoke not, when commanded to do so by the artist, but remained the cold, lifeless marble that it was. The masters of the home school must take like precautions with what they most desire to be their *chef-d'oeuvres*. Infancy and childhood demand the proper polishing and rounding out if they are to answer perfectly the object of their being. What is neglected in the first stages of a work can seldom be supplemented in its progress.

Unless sunshine and rain come in their season the labor of the husbandman will avail naught. If the early influences of home and religion go not apace with the child's increasing years, his future offers well-grounded fears for the gravest apprehension.

What manner of man does the father want his son to be? What manner of woman does he want his daughter to be? If true to God and his eternal interests, he will want his sons and daughters to grow into men and women who will conform in all things to God's law; who will be true to the end for which they are in the world, to love and serve their Creator, and not for a passing good, or an ephemeral pleasure; who will entertain an aversion for the only evil, sin, and work out, in fear and trembling, the one thing necessary, the salvation of their soul. We want men and women with whom it is a principle to dispense their treasures according

to the mind of Him who gave them. We have need of those for whom the maxims of the world will prove not a germ of death, but a fountain of life and immortality. But this can not be where earthly trappings are more highly rated than heaven's blessings. It is therefore imperative that parents afford their children every opportunity for a thoroughly Christian education, which must have its initiative at their own fireside. Then will the home work out its God-given mission and when the sentinel from his watch tower calls out, "All is well in the home," all will be well in Society. God will then delight to dwell with the children of men, parent and child will be worthy of the glorious privilege "to be partakers of the lot of the saints in light."

CHAPTER III

EDUCATION AND THE REPUBLIC

*(Delivered before the Nelson County Teachers' Institute
at Bardstown, Ky.)*

To speak to you of education is my present task. A pleasant one it surely ought to be. Education is personified in those before me. Mine is the honor to address this dignified and learned body of American educators. As Americans, you have at heart your country's weal. Next to God is country. Your ambition is the up-building of the Republic. Next to religion is patriotism.

As educators, you have a deep interest in those who are to be the future brain and brawn of the nation. The more thorough the education the more comprehen-

sive its sphere, the better Christian, therefore, the better citizen will the child be. The stability, the greatness of a people rests upon the solid Christian education of its youth. Mr. John H. Hamline, President of the Union League Club of Chicago, Ill., spoke the following memorable words on Feb. 22, 1895: "When we forecast the near future and behold a majority of our countrymen, living within city gates, and realize that by their hands the destiny of this Republic of ours will be shaped, we feel that the individual citizen must return to the practices and adopt the precepts of George Washington, if freedom is not to perish from off the face of the earth." Every citizen should know Washington's maxims, every educator should be familiar with them; they constitute the fundamental principles of a healthy citizenship. Give ear to the words of wisdom of the father of the Republic: "Of all the dispositions and habits which lead to political

prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principles. Promote as an object of primary importance institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to the public opinion, it is essential that public opinion should be enlightened." These are truths from which we can not swerve if the Republic is to endure. The noblest duty of man is to work for the enlightenment and betterment of his fellow man. Education is for the elevation of man. To educate him is to civilize him, but educa-

tion must be of the right stamp if it is to answer the noble purpose of life. Education demands educators of the right sort. It is the drawing out of what is in man, the bringing into play of his moral powers. It comprehends all that disciplines and enlightens the understanding, corrects the temper, cultivates the taste, and forms the habits and manners of man.

Education, therefore, consists in developing all the powers of the child's being; the mind, the heart, the conscience.

Following close in the footsteps of the apostles of the divine Teacher of men in propounding the word of God, comes the exalted office of educator. The material on which he is called to work and smooth out, like the marble just come from the mind and chisel of the sculptor, is the nobler part of man, the mind. Mind is the first power in man, first in all his works. By it he is likened to his Creator, the incarnate Mind. Subject to man's mind are

all the kingdoms of the material Creation. It holds undisputed sway over them. Through the powers of mind man rises to heaven's lofty dome and beyond it, resting not until he comes in touch with the Alpha and Omega of all things. It has felled the primeval forest and planted the rose in the wilderness; metamorphosed the vast solitudes into centers of industry and vast emporiums of commerce; built on hill tops and in valleys cities of wondrous proportions. Through its influence the bonds of friendship have united far distant nations. The ocean has been whitened with its sails and the ports of the world filled with its ships. It has filled the land with schools, academies, and universities, diffusing knowledge everywhere. It has erected homes for the poor, the invalid, the outcast. What wonders within its grasp! With the materials at hand it is another Creator. The thoroughly educated mind is neither narrow nor the slave

of petty jealousies or prejudices. It soars to high ideals and attains brilliancy and refinement in thought. Mind has been in all ages the genius, the power of progress. True progress is the law which God has given to His creation. He has blessed man with the faculties whereby he may pursue it. Progress is creation continued. The Gospel of Christ is the Gospel of progress. The mind to be progressive must seek and find Him, and finding Him, be of value to the child and the Republic. "Love not pleasure," says Carlyle, "love God. This is the everlasting yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him."

God loves man, He works for man. We become Godlike in act when we devote our energy to the welfare of man. The Creator's first law to man combines the twin service to his Maker and to his fellow being. Christ became man for man's sake; He died for man's good. To become

Christ-like, follow in His footsteps. Make yourself a child for the child's sake; spend yourself for his good. You are intrusted with the destinies of the children committed to your care. Comprehend the meaning of your honored position. Cease not to acquire more and more knowledge. So absorbing is your profession that any by-work clashes with it and destroys in great part its usefulness. He who aspires to be a physician must study medicine and not law. Whosoever wishes to be a lawyer ought to apply himself to law and not to physic. The educator must study daily the requirements his duty demands. Dr. Arnold, one of the greatest English educators of modern times, has written: "The qualifications which I deem essential to the due performance of a teacher's duties may in brief be expressed as the spirit of a Christian and a gentleman—that man should enter upon his business not as a by-work, but as a substantive

and a most important duty; that he should devote himself to it, as a special branch of the ministerial calling which he has chosen to follow. That he should have sufficient vigor of mind and a thirst for knowledge, to persist in adding to his own stores, without neglecting the full improvement of those whom he is teaching." He who undertakes to teach not having a love for literary pursuits and the capability of imparting knowledge to others offends against God and man. An educator must stand or fall by his professional merits. Onward and upward should be his motto. For him to stand still would be to retrograde and to prove a barrier to the progress of his charges. For light and guidance, as luminous as the sun in the heavens, stands his exemplar, the divine Teacher. He should, as far as possible, imitate his great Master's life and seek His knowledge to the extent of his own powers.

“If,” says Dr. Arnold, “one might wish for impossibilities, I might wish that my children should be well versed in physical science, but in due subordination to the fulness and freshness of their knowledge on moral subjects. This, however, I believe, can not be; and physical science, if studied at all, seems too great to be studied as a by-work; wherefore, rather than have it the principal thing in my son’s mind, I would gladly have him to think that the sun went round the earth, and that the stars were so many spangles, set in the bright blue firmament. Surely the one thing needful for a Christian to study is Christian moral and political philosophy.” The educator’s life, therefore, should be above reproach and thoroughly Christian. A mind ever kinetic. A heart noble and upright. A soul filled with God’s first law. For educator and for ward, the great ideal must be: “Seek you first the kingdom of heaven.” With this in view we shall have

true men, honored citizens, brave defenders of the country, sincere Christians, who will insure the aggrandizement and life of the Republic. The fathers of the great American Commonwealth declared: "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." A principle is here enunciated, far-reaching in its range. It guarantees protection to all classes of American citizens, be they of the higher or of the humbler walks in life. All have sacred rights as well as duties. No distinction is to be made between the rich man's and the poor man's child. Both must be treated alike. Both are entitled to the same consideration. The child of the poor man, deprived of the wealth of this world, has a nature, as much in need of curbing as the child of the opulent, with far less opportunities of education and culture. Early in his ca-

reer he is called to the different spheres of labor wherein, by the sweat of his face, he must gain his livelihood. Unless his mind and heart are trained ere he steps forth from the school room to the field, the store or the manufacturing establishments, he must forsooth, and that quickly, lose the good obtained in the school to live in a degradation nothing can disguise. In his life, evil will take the place of good; vice of virtue; lawlessness of good citizenship. He will not be the sturdy defender of the Republic that he ought to be, but rather her menace, her ruin.

The educator of the people, one worthy of the name, fosters the peace, the growth, and the virtue of the nation. "Train up a child in the way he should go, and when he is old, he will not depart from it." To this end the best system of education is the one the Creator established, and over which He placed as tutors the parents. It is their duty to see to the moral training

of their sons and daughters. It is not in harmony with the nature of things to abide the time for the education of children until their physical and intellectual powers may lead them to the school room. The primary factors in the training of the young are the parents. No school can take the place of the home; no teacher, the place of the mother. If there is a calling for the office of teacher, the mother's vocation is super-eminently a divine one. No living being can take a mother's place. The illustrious churchman Monseigneur Dupanloup was once asked by a distinguished lady whom he would advise her to choose as the instructor of her child. "How old is the child?" inquired the eminent educationalist. "Eleven months," answered the mother. "Then," said the scholarly divine, "you have asked me eleven months too late." Home training must precede all other education, and be to it as the helm to the ship. The home must

be loving, moral, Christian. Its support must be given to the tutor. There can be no doubt that want of domestic vigilance over the child is one of the obstacles to the efficiency of the school. Without the co-operation of parents, few, if any, lasting results are attainable. It is little the lessons of teacher can effect if they are counteracted elsewhere, especially in the home.

Quite a common mistake is current in regard to the qualifications of those who have in charge the younger set of pupils. The idea prevails that any one is competent to teach them, however limited his education. This is a very grave misapprehension. A little experience will soon convince one that more educational talent is required for the beginners than for more advanced scholars. With the former, wise forethought, great zeal, and a knowledge of children are qualities essential to success. These, however, are wanting in one whose heart is not in his work. The more

solid the foundation, the more substantial the superstructure. A good elementary training gives strength and durability to the future efforts of the child. If the foundation be at fault, all that may be added thereto will not hold, or, at least, but imperfectly. Primary education is strewn with many and serious difficulties. It offers but little encouragement, whilst it exacts a wonderful amount of patience. There is question of constantly repeating the same things, of bringing oneself down to the level of the child, of bearing with its petulancy and giddiness, without the hope of any adequate return of gratitude from ward or parent. The work has nothing brilliant, nor does it offer any human return, but requires much tact, care, and perseverance. The teacher in this portion of the educational field must look to the fruits of his labor. The more lowly and obscure is his work, the more it is to be cherished. Such occupation is less subject to pride.

He need not fear to be numbered, one day, among those who have already received their reward. To encourage, to stimulate him, he has the example of Jesus:—"Allow the little children to come unto Me," and that of St. Paul, who was "all to all." What is more, he has the assurance that the meek and humble Saviour considers as done unto Him, whatever one does unto the least of His brethren.

To insure success in your profession you have to entertain a high opinion of it. Your duty is to excite in your heart an ardent zeal for the education of your pupils and to cherish a sincere love for them. It will enable you to surmount the difficulties that beset your pathway as a teacher. The great secret is to bring the children to love their books and their class room. If they come reluctantly to their tasks, they not infrequently tire of studies. See that they conceive a high regard for knowledge; then they will lend themselves to your ef-

forts, and you can mold them as you will. For this, be kind, be devoted, be zealous. Let them see that you come to your task with pleasure, that you attach great importance to your work. Have them feel that you are sincerely devoted to them, that your delight is to be among them. Be obliging, be affable; be not morose or ill-humored, but rather take pains to cultivate a pleasant, happy disposition. Let your exterior be grave, while gentle; gravity will stay the levity of youth, gentleness will win their hearts, whilst it will encourage the timid. Establish for yourself a law never to depart from extreme kindness or great patience. The scholar should never have occasion to attribute to fretfulness, to passion, to preference a reprimand or a punishment. Corrections should be rare, and, as far as possible, not made to weigh upon all, but rather on the few. Vary them according to the gravity and nature of the offense, the condition

and character of the delinquent. In general, they should consist in deprivations of little moment, or in slight humiliations. Have them commit to memory short passages from certain authors, a few words from the dictionary, and the like. These methods, while they build up good discipline, tend also to cultivate the mind. A sound public opinion created among the pupils is most desirable. When judiciously directed, it is a potential aid to the teacher in the matter of good order and good training. It is obvious that sentiments of true honor, intelligent submission and self-control, are largely attributable to the influence of public opinion. At all times let your efforts in this direction be seasoned with goodness and kind consideration.

To interest the child, accommodate yourself to his understanding. The harder it is for him to comprehend, the easier is his mind carried elsewhere. Weigh well the

knowledge you desire to impart. The language used should be simple and within the pupil's range. Explain, whatever calls for explanation, in as few words as possible. Speak slowly and distinctly. Let the tone of your voice be neither too loud, nor too subdued, but rather a just medium. Hold the minds of the scholars in suspense so as to excite their curiosity, and thus awaken in them attention and interest. Encourage emulation by offering distinctions and awards. An encouragement given in season spurs on the child, causes him to remember better, gives him greater relish for study and is an incentive to others. Do not multiply rewards; a few answer the purpose best and give importance to the distinction.

If you faithfully put into practice what we have judged proper to call to your attention, you will discharge with fidelity and distinguished merit the onerous duties of your profession. You will render a

service to your fellow man, to your country and to your God. True, you will receive no recompense commensurate with the good done, until you obtain your commendation from the divine Teacher. In that day, wherein, at His bidding, you will render an account of your stewardship, He will crown you with an imperishable crown of glory, and from His august lips will come to you that gracious greeting, "Well done."

CHAPTER IV

THE TEACHER'S MOLD

Years ago there lived in the City of Florence a skilled founder. His success in works of his art was phenomenal. The secret of his wonderful achievements was his proficiency in preparing the mold. In the meridian of his fame the municipality of the city gave him an order for the statue of one of the distinguished citizens of the Republic. About the same time the Archbishop requested him to make a bas-relief for the celebrated Duomo of Florence. This vast edifice, coated with marble, is a wonder of architecture. It is about 500 feet in length and 384 feet in height to the top of the cross. Encouraged as never before under this double inspiration, the genius of the artist conceived a great work.

His only mold is that of a horse. To overcome this possible inconvenience, he believes a skilled combination of the metals will answer the purpose. He prepares a mixture of gold and silver which he pours into the mold. Great are his expectations. With soaring hopes he looks for a masterpiece. In due time, he breaks the mold, to find—a horse. After no little reflection he perceives, as he thinks, the mistake. “I failed to mix the metals properly. So I will go to work again.” He makes a new mold. He forms another combination of gold and silver. When the allotted period for the cooling-off process has expired, he opens the mold, but lo! a second time, a superb horse appeared before his dazzled eyes. Bewildered, still nothing daunted, he seeks anew the cause of his failure. Some days later, while reflecting on the solution of the problem he exclaims, “Eureka. Gold and silver are not the metals I should have used. The

only metal for a founder is bronze. Be up and doing then, brave heart. You know bronze, it is your old and faithful friend; with it, success is beyond a doubt." This time he resolves to cast the bas-relief for his Grace, the Archbishop, who is anxiously awaiting it. Now, buoyant in spirit, he repairs the former mold and with unusual care prepares the bronze. This done, he kindles his furnace, pours the metal into the mold and a third time expects what he confidently believes will be a splendid bas-relief. The mold is finally taken apart to disclose—what? A beautiful bronze horse. His courage leaves him, he despairs, finding fault with everything, save himself, for such a disappointment. In this perplexity he dies, without discovering that in order to effect a change in form an alteration must be made in the mold.

One does not stand in need of the wisdom of Solomon to know that a mold will

give its form to whatever metal is poured into it. If you have the mold of a lion, you will obtain a lion; if that of a bell, you will find a bell on breaking the mold; if you have one of a hero, you will have a hero, irrespective of the metal used. No teacher can be like to the ideal teacher, the divine Master, unless cast in a similar mold. There are those who seem to think that the cultivation of the intellectual faculties is the acme of human perfection. If the powers of the mind were subjected to heavenly influence and made subservient to the supernatural end of man, there would be some reason for such an assertion. But of this they have not the slightest conception. If to dig or to plow, to laugh or to weep, without specific cause be considered insanity, the embellishment of the mind, separated from the knowledge and love of God, must be folly. Knowledge in itself avails only as it is used. If given a right course it serves well; if

a wrong one, it proves fatal. When it is poured into the mold of a teacher made after God's own mind, it will give the ideal teacher. The moment the master leaves the road that leads to eternal truth he walks in the ways of the heathens and the infidels. Why is it so? It is because they reject heaven's wisdom, only to be held in the darkness of this world's mold, refusing the light that enlightens every understanding secure in the divine Master's mold. They struggle hopelessly around the base of the hill of Science, unable to go further; much like the builders of the tower of Babel, they are confounded in their speech. Confusion is the end of all knowledge which is cut off from its fountain-head, God. How different when it continues one stream with its source! Daily experience teaches the folly of human learning when turned away from its supernatural channel. It is foolhardy to attempt to scale the hill of knowledge with-

out the aid of Education's Balustrade, Religion.

Men are taught, not by the dead letter, but by the living spirit. The master's mission follows close on that of God's minister. He works on mind. His task is to enlarge that mind and to bring it into closer union with the divine mind. The work is never at an end. The teacher who seeks not to become daily more proficient will weaken, since not to advance is to go backward. His mind must be active, like the flowing river, not like the dormant water of the small pond. Daily preparation for class work is also essential for successful teaching. No lesson is so simple as not to require looking over. Dr. Arnold of Rugby was once asked why he gave so much of his valuable time, and that daily, in his study preparing lessons he had taught for years? His answer was, "I wish my boys to drink from a running stream and not from a stagnant pool."

The youngest scholar is keen to detect the want of knowledge in the one who undertakes to teach him. It is a sad mistake to confide the education of the very young to indifferent ability. Some teachers go to the class room with murky brains and no heart in their work. They hurry through the lessons and give a sigh of relief when the dreaded task is done. Many, on the other hand, win the admiration of their pupils by the completeness of their knowledge, the lucidity of the explanations given and the glow of their own interest in what they teach. The preceptor should be a man of broad views, of close application to the methods of his profession. He should be gentle, kind, a father, a friend to his scholars and, at all times, have his temper under perfect control. The true teacher receives humbly suggestions and even admonitions from more advanced educators. He keeps pace with the progress of education. He does not make his calling a

means to some more lucrative position; his life work is that of preceptor; his ambition is to follow closely in the steps of his great Master. To this end he must be cast into a mold similar to that of the divine Teacher.

And what is that mold? It is one built up of a true Christian life, of piety, of a spirit of prayer, of zeal, of prudence, of a pure intention and of humility. Granted that nature has been over-generous in endowing the teacher with splendid talents; that he has received an excellent education; that his mind is a veritable storehouse of knowledge; what will it all avail him, if righteousness and Christian virtue do not glow within his heart and soul? To the mind of the ancients, a teacher was supposed to be a moral man, possessed of the gift of imparting wisdom to others. If it was their belief that the man who had not a pure heart and a good character, who was devoid of lofty sentiments, and who

failed to mirror these in his conduct, was unworthy the office of instructor, how much more exacting the demand for exalted virtue in the Christian educator, who is charged with the grave responsibility of leading his pupils from darkness into God's light. So imperative is it that he be of unquestionable moral standing that all the holy personages who have discoursed on the requirements of the master hold that the corruption of men, the limited amount of good done, the loss of so many immortal souls, is directly traceable to irreligious, Godless teachers. The rectitude of life, so necessary in the preceptor, is as essential in his inner life as in his outward bearing. It behooves him not only to appear, but honestly to be, a sincere Christian. His first duty is to regulate his personal behavior, so as not to prove himself a source of disedification to his scholars. The reason is patent. What he looks for in others must be evi-

dent in himself. Hearts are swayed more by deeds than by words. If the teacher's demeanor harmonizes not with his teachings; if his actions contradict what he claims to be indispensable to godliness; if his life is such that it nullifies the truth of what he urges upon his disciples, it follows as surely as night follows the day that his labors are worthless. True, the young may bear with him, yet will they think and act as he does. They may, forsooth, admire his talents; call him accomplished, learned, and of this he seems specially desirous, but to be persuaded by him—never. With good reason the ancients required the masters of youth to be of a high order of probity. They are the masters of their pupils, who will acknowledge the teachers in so far as they believe them to be faithful. The least breath of suspicion robs the preceptor of all chance of success. Seneca says, "Choose him for your teacher whom you admire when you

see him, rather than when you hear him.” Example gives potency to two important axioms: that what is commanded is possible, and that the first one to be convinced of what we are taught and are expected to believe and practice is the master. Such an exemplar is a powerful incentive for good, an irresistible authority. His most hidden virtues even will be substantial factors in aiding him to discharge effectually the high prerogatives of his station.

In forming the mold of a teacher, to a good Christian life must be added piety. This virtue leads him to entertain a true love for God and an ardent desire to inflame the hearts of his pupils with sincere devotion. To inspire others with noble emotions, his own soul needs to be animated by piety. What coal can ignite other pieces of coal unless it first be kindled? “Begin,” says St. Bernard, “by filling your own soul with pious affections; then you can think of enkindling them in

the hearts of your neighbor." Let the teacher be like the reservoir that receives water and gives abundantly of it, and not like the canal, which receives only. It is the gift of piety that quickens in us a zeal for the honor of God and the salvation of souls. The teacher is simply an instrument in the hands of grace. It is all the more effective the more firmly it is held by the hand that manipulates it. His success will be measured by his union with God. God and piety help us to acquit ourselves affectionately of our duty toward Him, and the mortal tool in the divine hand, works out life eternal by means of heavenly assistance. St. Thomas says, "Piety embraces the practice of all virtues." The knowledge and science of piety, says St. Jerome, is to know the law, understand the prophets and believe the Gospel. St. Paul tells us, (1 Tim. iv. 8), "For bodily exercise is profitable to little; but godliness is profitable to all things,

having promise of the life that now is; and of that which is to come." Unobtrusive piety, exhibited in the look, the voice, and the word of the master brings about the honor of God and the happiness of man. It finds its strength in prayer, its rule is prudence, its guide in the purity of intention, while humility is its bulwark.

To invigorate piety, prayer is necessary. It consequently has to become a part of the teacher's mold. Prayer is the best of manuals for him and a great protection against the vicissitudes of his calling. Jesus, the model Master, taught by day and prayed by night. He is the light of the world; He encouraged and practised all virtues; He is the teacher par excellence. All others are but an echo of Him. To grasp truth, human reason must be the echo of His divine mind. Prayer is the source of knowledge, of intelligence, and truth. St. Thomas indicates two ways to knowledge: one is by study and being

taught, the other is by our own efforts and our personal experience. The latter is preferable. A good man will understand the excellence of holiness and purity by its practice far better than he can be taught it by an unworthy person. We know more of the pains and anguish of maladies from coming in touch with them than by all the reasons science can offer. Our appreciation of the greatness, the sanctity, the mercy of God is more salutary in our cognizance of them through prayer than by the mere speculative notions we obtain from massive tomes. We are but means in God's hands. We sow the seed; He gives the increase. Prayer is the weapon of the Church in all her necessities. It is a power that can change the order of events in the physical, moral and spiritual world. Hence it is an important adjunct in the composition of the teacher's mold. At all times he should have recourse to the dispenser of wisdom. "For wisdom

opened the mouth of the dumb and made the tongues of infants eloquent." "What water is to fish, prayer is to man," says St. John Chrysostom. What the sun is to nature, air to our lungs, bread to our corporal life, the weapon to the soldier, the spirit to the body, prayer is to the soul. You may liken it to beautiful flowers, that delight the eye of God and send sweet odor to His throne. It has the fragrance of the violet, the whiteness of the lily, the beauty of the rose. St. James says (i. 5), "But if any of you want wisdom, let him ask of God, who giveth to all men abundantly and upbraideth not; and it shall be given him." "Wherefore, I wished and understanding was given me; and I called upon God, and the spirit of wisdom came upon me." (Wisdom vii. 7.)

Prayer is the strong arm of virtue, the ladder of the divinity, of grace, of angels, to descend to earth, and the balustrade which offers the teacher the needed assist-

ance to ascend the eternal mountain of knowledge. It is the sister of angels, the foundation of faith, the crown of souls, the golden chain that links man to God, earth to heaven. God hears, enlightens, instructs, directs, and fortifies those who supplicate him. "What treasures of wisdom, of virtue, of prudence, of goodness, of sobriety, prayer fills me with," exclaims St. John Chrysostom. "Prayer," writes St. Bernard, "purifies the soul, regulates the affections, directs the actions, corrects excesses and forms manners; it is the beauty and ornament of life." If our time is limited, a short, fervent prayer will suffice. How prayed the blind man by the wayside? "Rabboni, that I may see." How the leper? "Lord, if thou wilt, Thou canst make me clean." How the penitent thief? "Lord, remember me, when Thou shall come into Thy kingdom." And how prayed the apostles, when threatened with shipwreck? "Save us, O Lord, we per-

ish." Prayer is therefore essential in the teacher, and unless cast in its mold he will fail in his duty. To him has the divine Master confided, for safekeeping and training, those little ones so dear to His Sacred Heart. He wishes them taught to love Him above all things; to hold Him as their first cause and last end; to know that possessing Him they possess all; losing him, they lose all. Hence, the teacher must be a man of prayer. Jesus is his prototype, whose whole life was, so to speak, one continuous sublime prayer.

Zeal is the next element in the make-up of the teacher's mold. Zeal, says St. Augustine, imposes on every Christian the duty to permit evil nowhere. "My meat," said Jesus, "is to do the will of My Father." (St. John iv. 34.) From these words of Our Lord educators are to learn that their spiritual food is the zeal with which they must be filled for the Christian education of their pupils. The

Lord said to Elias, "What dost thou here, Elias?" And he answered, "With zeal, have I been jealous for the Lord God of hosts." St. Paul writes (Cor. ix. 6), "He who soweth sparingly, shall reap sparingly; and he who soweth in blessings, shall also reap in blessings." The Venerable Bede says, "The shepherds hastened to find Jesus; if those who seek Him, find Him not, it is because they seek Him not with zeal." St. John Chrysostom has this to say, "That one man full of zeal for God is alone able to bring back to his holy service an entire people." Of this we have examples in Moses, Elias, Isaias, St. Dominic, St. Francis Xavier, and others. Zeal must be charitable, ardent, prudent, and circumspect. It is the great lever of success; it is the mainspring of activity in the life of the Christian teacher. It awakens in his heart a passion for the well-being of his pupils, as ardent as the passion the miser

has for gold, the ambitious for honors, the warrior for fame. He can accomplish little without it. Zeal is love that will not be overcome. "How often," says St. Francis Xavier, "has it entered my mind to seek again Europe, and though I would be taken, as one bereft of reason, to visit every school and announce to all those learned teachers, who have more knowledge than charity, they are to blame for the loss of many, very many souls." Can we reflect on the number of the reprobates, who were created to the image of God, purchased by the precious blood of Jesus Christ, destined for eternal happiness, without being moved by compassion and inflamed with the desire of offering a helping hand to rescue them from the abyss ready to swallow them up? What encouragement, what consolation to withdraw from the portals of hell, to guide in the paths of justice, those who, even in this life, will bless you and will be your surest

guaranty to the crown of glory and the felicity of the elect! Zeal sustains the teacher amidst the hardships of his profession. Be he successful, he must combat vanity; be he a failure, he must struggle against discouragement, aye, disgust, perhaps despair.

To adjust zeal in the mold of the teacher, prudence must be beside it. Prudence, according to St. Thomas, is the eye, the pilot of the soul and of all her movements and her actions. Prudence comes from *procul videntia*, the faculty of seeing things from afar. It goes out, writes St. Chrysostom, like a lamp, if you have but little oil, or if you fail to close the door and the windows against the winds. The windows are the eyes and the ears; the door is the mouth. Weigh your words twice before you speak, says St. Bernard. We read in the book of Proverbs (v. 1, 2), "My son, attend to my wisdom, and incline thy ear to my prudence, that thou mayest keep thoughts, and

thy lips may preserve instruction." Ecclesiasticus has (xxxii. 24) "My son, do thou nothing without counsel, and thou shalt not repent, when thou hast done." "Take away prudence," says St. Bernard, "and virtue will be vice." St. Ambrose avers that the prudent man measures his speech, weighs it in the balance of justice, that there may be uprightness in his reason and weight in his words. It will be to him a source of meekness, goodness, and modesty. We find in the Book of Proverbs (ix. 10), "The knowledge of the holy is prudence," and (xiii. 10) "they that do all things with counsel, are ruled by wisdom." It moderates and directs zeal. It withholds the teacher from many rash acts, from exercising his prerogatives at unreasonable times. It encourages him, gives him confidence. It points out the responsibility of success, the benefit of application, and, in case of reprimand, offers some comfort. It is a help to the instruc-

tor in forming the disposition and in developing the character of his scholars. St. John Chrysostom says: "A prudent preceptor is infinitely superior to an able painter, sculptor, or any of the artists." The office of this virtue is to weigh well, think well, govern well.

A pure intention follows prudence in what is required in the teacher's mold. It consists in seeking God only in one's actions, seeking Him in them, doing His will, and referring all to Him. "Pay not so much attention to the acts of men," writes St. Augustine, "but rather to the intention they have." "You are a true servant of God," says St. Bernard, "if you attribute not to yourself the glory due Him, but return it entirely to Him, from whom it comes and to whom belong every good gift." "What the body is without life, actions are without a pure intention," says Richard of St. Victor. St. Ignatius Loyola writes, "Let all strive to have a pure

intention, not only for their mode of life, but also in every particular action." As the branches and fruit of a tree draw their substance from their root, so good works have their value and reward from an upright motive. "Wherefore, whether you eat, or drink, or whatever else you do, do all for the glory of God." (2 Cor. x. 31.)

Pure intention comes in part from zeal, in part from humility. Zeal directs our efforts to God; humility forbids our seeking self in what we do. It urges us to work for Him and for the good of our souls, which is the paramount duty of a teacher. To act differently would be to liken him to a skilled physician who, being apprised that his son must die of a dangerous malady unless given immediate attention, instead of repairing forthwith to his child's bedside, amuses himself on the way with trivial speculations, or stops to watch other children at play. It gives courage and energy, since conscience as-

serts that it is God whom he seeks. Success is God's, not the teacher's. One need have no anxiety on this head, for God is held, so to say, to bless his works in a special manner. In a word, with or without success, it will always be a great consolation to the preceptor to feel that he has neglected nothing to perform well his task, seeking God in all, since reward in either case is assured. We now come to the finishing touch to be given the teacher's mold, that of humility.

Humility helps us to know God and ourselves. Hence St. Augustine exclaims, "Lord, give me grace to know you, give me grace to know myself." The most practical wisdom is to know God and self. We read in St. Peter (1 iv. 5), "In like manner, ye young men be subject to the ancients. And do you all insinuate humility one to another, for God resisteth the proud, but to the humble He giveth grace." The Psalmist has (cxxxvii. 6), "For the

Lord is high and looketh on the low; and the high He knoweth afar off." "Take up My yoke upon you, and learn of Me, because I am meek and humble of heart; and you shall find rest to your souls." (Matt. xi. 29.) "The teaching of Christian wisdom," writes St. Leo, "consists not in the abundance of words, not in the art of reasoning, not in seeking celebrity, but in a true and voluntary humility, which Jesus chose and zealously inculcated from the bosom of His Mother to His ignominious death upon the cross." "But I am a worm and no man; the reproach of men, and the outcast of the people." (Psalms xxi. 7.) Of Mary, who approached nearest to Jesus in humility, the Evangelist has, "Behold the handmaid of the Lord, be it done to me according to thy word," and, "My spirit has rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid." Of St. John the Baptist (Matt. iii. 3), "For this is he

that was spoken of by Isaias the Prophet saying; a voice of one crying in the desert, prepare ye the way of the Lord, make straight His path." Humility in all greatness is the honor of honor, the dignity of dignities. Glory is unworthy of the name if it comes from a proud mind. If you are above others, become their equal through humility. It is essential, not only to prevent the teacher from seeking his own praise, but to enable him to be the first to practice what he is expected to encourage most in others. The rain of grace upon the seed sown in the hearts of the young is necessary, for without it all his efforts would be useless. God refuses nothing to the humble. The great Master Jesus Christ practised humility in a supereminent degree, and, according to St. Gregory of Nazianzen, this He did to teach educators that it was to precede and accompany all instruction. In the ratio wherein God is inexorable toward the proud, He

is condescending to the humble. He helps them, and He blesses them in all their undertakings. Humility safeguards the teacher from vain complacency, which arises in his soul when he finds that he is listened to, followed, and applauded. These are shoals on which many a master has foundered, losing, at the same time, all the merits of his labors. Refer all to God, the source of every good. Make excellent use of the talents He has confided to you, take no credit to yourself. Let young teachers practise especially those virtues which go to make up the mold in which they should be cast. Let them be pious, free from the vanities of the world, filled with sentiments of humility, inflamed with zeal for the glory of God, the good of their pupils, and for their own salvation. Let them emulate the Teacher who came down from heaven to be unto them the way, the life, and the truth. Let them hearken to His invitation and "learn of

Him to be meek and humble of heart''; then, according to His own word, will they be "exalted." Ere I close, I would call the teacher's attention to a question of vital importance. I refer to the art of government. Too many of our bright young teachers have early to face the fact that they are failures. Knowledge is not wanting, and yet it is like gold within an unknown mine—of little use, all because the possessor does not know how to govern pupils. A great deal, it is true, depends upon the character, but a great deal more depends upon the cultivation of that art by which a teacher makes his pupils feel that he rules at least for the time being. He must meet their inquiring eyes with a look of quiet dignity, which will intimidate the bold, while it does not discourage the timid. He must have the power to silence clamorous tongues, or to check any freedom of speech unbecoming the time and place. Let him learn to enter the class

room with the dignified bearing of his position, and begin the class exercise, day after day, in the same systematic manner. He must not be childish; he can be simple without being undignified; and he should always remember that nothing can compensate for the loss should he forfeit the respect of those he has been commissioned to guide. Government is all important; it should be prayed for, and worked for, until the teacher feels that he has left no means untried to maintain his ascendancy in the school room. A teacher's manner should be carefully cultivated and he should be required to know the minutest point of etiquette likely to fall under his observation, for he should know how to conduct himself under embarrassing circumstances and what directions to give his pupils when questioned by them as to how they should act. If cast in the mold, made according to the specifications herein giv-

en, the educator will come forth possessing all the qualifications of a true teacher, and he will prove himself a faithful type of the divine Teacher.

CHAPTER V

THE PUPIL

It requires no herculean effort on the part of the teacher to discover the kind of home training his pupils have received. The school, with all its environments, soon brings to the surface in what manner the children have been brought up. Where the home education has been properly cared for, the children will, as a rule, grow up docile, respectful, studious. They will show a spirit of gratitude, obedience and reverence for their teachers. Kindness, generosity, courtesy are marked characteristics in their relations with their schoolmates. They give evidence of good manners not only in their dealings with their teachers, but likewise with their equals and inferiors. Superiority to be genuine

should not be merely in the name or in the relative positions of individuals, but it must find expression in our transactions with our neighbor. Pupils are not slow to note the good breeding of their classmates, though they do not always exhibit an appreciation of correct deportment, or of amiable conduct. Nay, at times some of the froward seek to make it unpleasant for the better-behaved. They have no courage to imitate the wholesome example of their more worthy companions, yet in due course of time, with the prudent help of the teacher, the scoffers are brought to follow, though it be from afar, the good habits of the more exemplary. One well-behaved pupil proves not infrequently a lever for good to an entire class. On the other hand, an ill-mannered student works a great harm in a school if allowed his way. He lords it over the others and even boasts of his craftiness in having things according to his own wishes. His bold-

ness intimidates the well-disposed and rule-abiding scholars. He defies his superiors, is discourteous to them and makes little of their authority. Unless brought to terms and made to understand that no such conduct is to be tolerated, he will become master and rule the school. In dealing with such pretentious pupils the prudence of the teacher is often put to a severe test. While considerate, the teacher must be firm. He has to make straight the crooked ways and render pliable an apparently unyielding temper, an ungovernable disposition. If, after repeated trials, the subject remains obdurate and contumacious, proving a constant source of disorder, with no hope of correction, it would be an injustice to those who are anxious to improve themselves for a teacher to allow such an element of disturbance to remain among them. His duty is to notify the parents of such a pupil and

kindly request them to co-operate with him in correcting their child.

I am here reminded of an occurrence that happened in one of the schools I attended. The Director used wonderful tact in dealing with the students. He was a man of order and thorough discipline. He was punctual and exact in everything; all loved and revered him. The rhetoricians were treated as young gentlemen; they were granted privileges by which they were expected to profit, to build up their characters and become reliable, trustworthy men. Among other things they had permission to remain at the college while the other students took their regular outings on Tuesday and Thursday evenings. This was done to afford them opportunities of studying and of reviewing together the subject matter of the examinations they were required to pass after finishing Rhetoric to enter the University, where they were to prosecute the higher

studies and fit themselves for one of the professions. One year six of the brightest in the class of Rhetoric abused the privileges granted them, believing nothing would come of it, as they were expected to carry off the honors for the College in the competitive examinations of all the colleges in the Province at the close of the scholastic year. They even boasted of what they had done and in a manner challenged reprimand or punishment. Feeling that the discipline of the Institution would suffer if their insubordination were lightly dealt with, and believing that it would prove a disadvantage to the students in future life, the Director, without any public announcement, wrote to the parents of those students, explaining the situation; then calling the young men to his office, he told them what he had done and requested them to pack their trunks and return to their respective homes. This debarred them from graduating honors that year.

They would be obliged to enter another college the following session and make their class over. The Director's course in the matter had the desired effect. Their behavior thereafter was above reproach. No honor is more becoming the fair name of an institution than its standing for good discipline. The action of the President, though painful to himself, maintained the reputation of the College and taught the other students to make honorable men of themselves, to appreciate the efforts of their teachers, and not to abuse the kindness of their superiors.

The things a child first learns at home, the way in which he is taught to do them, the language he first learns to use, all tend to become habitual to his character. To alter them is more than the most accomplished teacher can at all times hope to do. Many whose early surroundings, intellectual and moral, were not helpful in the formation of correct conduct are forced to be

ever on the alert to avoid lapses from the ordinary conventionalities of polite society. The pupil should cultivate upright principles and uproot all habits having a tendency to obstruct his progress. The virtues most essential to the pupil need careful training. These are, mainly, cleanliness, neatness, orderliness, regularity, punctuality, accuracy, silence, industry, and veracity. Cleanliness inspires the child to keep himself neat, presentable, and free from all unsightliness. In the words of Bacon, "Cleanliness of body is rightly esteemed to proceed from a modesty of manners and from reverence." "Cleanliness," we are told, "is next to godliness." Neatness is cleanliness on a more extended basis. It comprises not only the care of the person, but of the clothing, desk, hall, classroom, diningroom, bedroom, and lavatory. It requires that the pupil present himself in the classroom, study hall, and elsewhere neatly and be-

comingly clad. It demands that he respect the furniture and all the appurtenances in and around the school. Neatness prevents unnecessary soiling, suppresses all inclination to deface what is useful, and forbids the disfiguring of anything with unseemly scribbling or marking. The most evident indications of a lack of self-respect are untidy clothing, soiled face or hands or disheveled hair due to a want of care and personal effort. As an illustration of a want of neatness, I quote the following pointed incident found in one of our Readers. A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves. Out of the whole number he selected one and dismissed the rest.

“I should like to know,” said a friend, “on what grounds you selected that boy, who had not a single recommendation.”

“You are mistaken,” said the gentleman, “he had a great many. He wiped

his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly, showing that he was polite and gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it, showing that he was orderly; and he waited quietly for his turn instead of pushing and crowding. When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed and his finger nails clean. Do you not call these letters of recommendation? I do."

Orderliness trains the pupil to be faithful in the discharge of his different duties, not in a slovenly or indifferent manner, but in a correct, careful way. His books, pencils, and papers, should be found in their proper places. By this habit he econo-

mizes time and habituates himself to a system that proves beneficial and serviceable to him through life. Punctuality accustoms the scholar to be on time for all school duties, whether in study hall, class room or in recreation. Every school duty has its appointed hour. And each thing in its place is best, is most applicable to a student's life. No work should encroach on other occupations, no duty should be neglected for any other task. Punctuality exacts of the pupils to be at school at the prescribed time and to be present at all the exercises. It teaches them to begin and end every duty as ordered by rule. It demands self-denial in resisting temptations to loiter, the subordination of present desire to duty, and the sacrifice of pleasure to future benefits. We are told that a holy monk who was earnestly engaged in embellishing an initial letter while transcribing one of the psalms of Holy Scripture, having but a few more strokes of the pen

to make to complete the letter, heard the Angelus bell ring. He dropped his pen and knelt to say the prayers to our blessed Lady. When he had finished he arose and found the letter had been completed and was the most beautifully executed of all his works. A recompense from heaven for his promptness to duty.

Regularity makes a business of school obligation and subordinates all other interests to this. It involves persistent effort to surmount all difficulties and to meet all diversions with decision. Accuracy drills the pupil to see, to hear, to think, to remember, to speak, to write and to perform every task with precision. It is truthfulness in conduct, word, and work. Its helpfulness in life's many duties is extraordinary. By it troubles are obviated in many phases of life that would arise from the absence of exact habits. Silence tends to suppress all impulses and resist all temptations to create unnecessary noise or dis-

turbance. It overcomes the natural tendency to engage in useless conversation, restrains the social instinct fostered by schoolmates and produces a wholesome influence in regulating conduct under adverse circumstances. Industry involves the constant putting forth of energy in the denial of desires for amusement or other diversions, and gives us activity to gain ends that seem remote and consequently not imperative. A high degree of self-control is demanded to put aside present comfort to obtain future good, and yet this is what a conscientious application to school work calls for. Courtesy is that kind, gentle, affable manner in which pupils are expected to act in their relations with parents, superiors, companions, strangers, with the young and with the old. It wins laurels for its devotees. We read in the *Watchword* that in a large city a crippled beggar was striving to pick up some old clothes that had been thrown to

him from a window, when a crowd of rude boys gathered about him, mimicking his awkward movements and hooting at his helplessness. Presently a noble little fellow came up and pushing through the crowd helped the poor cripple to pick up his gifts and fasten them into a bundle. Then slipping a piece of silver into his hand, he was running away when a voice from above said, "Little fellow with a straw hat, look up." He did so, and a lady leaning from an upper window said earnestly, "God bless you, my little fellow! That was a kind and noble act." As the boy walked home he thought of the poor beggar's grateful look, of the lady's smile and words of approval, and he was happy.

We come now to consider three virtues which should shine conspicuously in the life of every pupil: gratitude, obedience, reverence. Our first and greatest gratitude we owe to God, as expressed in the words of the Psalmist (lxxix. 13), "But

we, Thy people and the sheep of Thy pastures will give thanks to Thee forever." And St. Paul to the Ephesians (v. 20), "Giving thanks always for all things in the name of Our Lord Jesus Christ to God and the Father." The wonderful blessings and mercies of God to us compel us to be grateful to Him. Rivers of favors and graces flow from heaven upon us, and rivers of thanksgiving should ascend to the eternal throne," writes St. Bernard. Let heaven's precious rains return to their source, that they may fall more abundantly still, upon the earth. In joy or in sorrow, in blessing or afflictions, in health and in sickness, praise God always. He is generous in preserving you from falling from grace, He is stern in recalling you and raising you up from your fall. "No word is more holy than a word of thanksgiving in adversity," says St. John Chrysostom. The Psalmist exclaims (cii. 142), "Bless the Lord, O! my soul, and let all that is

within me bless His holy name. Bless the Lord, O! my soul, and never forget all that He hath done for thee." St. Augustine writes, "Our soul can give forth nothing, our tongue speak nothing, our pen write nothing greater than these words: Thanks be to God." Gratitude is all the more estimable and all the more pleasing to Him because it is so rare. The Psalmist says . (lxxvii. 11), "And they forget His benefits and His wonders that He had shown them." And Isaias (i. 2-3), "I have brought up children and exalted them; but they have despised Me. The ox knoweth his owner and the ass his master's crib; but Israel hath not known Me and My people hath not understood." After God, children owe most gratitude to their parents; next to Him, they are indebted to them for their being. Who can ever repay the love, the care and labor of parents for their children in infancy and childhood? What days spent in anxious watch-

ing over them! How many sleepless nights passed in nursing them! Reckon if you can the fatigue, the toil expended by them in providing for their offspring. Nothing that we can do in after life for our parents can approach a compensation for all they have undergone for us. How richly they deserve our gratitude. Solomon, the wisest and richest of kings, placed his mother beside him on the throne. Joseph brought his parents from suffering and need to the palace provided for him by the munificence of the King of Egypt. Behold the Saviour of men, Jesus of Nazareth, ever grateful to His Mother Mary and to His foster-father, St. Joseph.

After our parents, our teachers have a special claim on our gratitude. The ancients from a purely human motive were grateful to their preceptors. They let no opportunity pass of giving an expression of kindly consideration and thanks to them. If with the ancients gratitude was a car-

dinal virtue, what a part should it not play in the life of those who are actuated by a higher incentive, by the spirit of Christianity! We are trained and educated not only in things beneficial for time, but still more for eternity. Our teachers have care of the faculties of both body and soul. They lead us first in the paths of supernatural life, then educate us in our duties for this life. To be wanting in gratitude to them would be returning evil for good. In St. Luke we read (xvii. 17), "Were not ten made clean? And where are the nine? There is no one found to return and give glory to God but this stranger." The chief butler of King Pharaoh was bound hand and foot and cast into prison. While there he had a dream. This he made known to Joseph, who also was incarcerated under a false accusation. The butler was told that in three days he would be liberated. "Only remember me," said Joseph, "when it shall be well with thee

and do me this kindness: to put Pharaoh in mind to take me out of this prison.” But the chief butler, when things prospered with him, forgot his interpreter. In the Book of Wisdom we find, “For the hope of the unthankful shall melt away, as the winter’s ice, and shall run off as unprofitable water.” St. John Chrysostom tells us that gratitude proclaims the nobility of him who possesses it and encourages virtue. If it is not within our power to do more than say “Thank you,” it is a sign of good will and an evidence that we would do more if it were possible. Shakespeare says,

“I can no other answer but thanks,
And thanks and ever thanks; often good
turns
Are shuffled off with such uncurrent pay;
But were my worth as in my conscience
firm,
You should find better dealing.”

A professor in one of our colleges had among his pupils a noble lad whose parents were very wealthy. Reverses came, however, and in a short time they lost all their fortune. The boy was a manly little fellow; he was earnest in making the best of his opportunities, hoping to be some day a help to his impoverished parents. His professor, acquainted with the condition of things and the changed circumstances of the boy's parents, did many acts of kindness for him. He gave him from time to time pocket-money to enable him to hold his former standing among his school-mates. Some years passed. The boy, now a young man, was prosperous and took good care of his father and mother. He held a lucrative and most responsible position in one of our large cities. One day while on his way home he met a man well advanced in years who seemed dejected and wandering along aimlessly. The young man thought he had some recollec-

tion of that shadowed countenance. Approaching him, he kindly asked his name and, when told, exclaimed: "Why this is my dear, kind professor and friend, Mr. A.! How is it with you?" "Poorly, young man, poorly. And who are you?" "I, I am your former pupil, John W—. You must come home with me; you befriended me in my youth—let me do something for you in your declining years." Tears moistened the cheeks of the old man. "I owe you much, Professor, and I thank God that I am able to show you the gratitude that I have ever felt for you. Come and make my home your home."

Obedience is a prompt and implicit compliance with what is required. It is doing what is commanded and avoiding what is forbidden. Every pupil is expected to obey cheerfully, and without questioning. Disobedience is a hindrance to progress. The failure to be prompt in actions tends to retard the movements of the entire class.

The youngest pupils soon feel that orders, whether given by word or otherwise, must be obeyed, and in consequence they acquire the habit, yes, the virtue of implicit obedience. St. Paul tells us how we must obey (2 Phil. xiv. 15), "And do ye all things without murmurings and hesitation. That you may be blameless and sincere children of God without reproof in the midst of a crooked and perverse generation." "He who is truly obedient," says St. Bernard, "is ready to hear, to answer, to labor, to act; he enters into himself, so to speak, to be prepared at any moment to obey." Our obedience should be like that of Abraham: prompt, voluntary, simple, humble, and persevering. Inferiors are to see in their superior, and pupils in their teachers, God Himself and conform to their orders as though they emanated from the very mouth of God. "Be it God or His representative who commands," says St. Bernard, "we must obey with the same re-

spect.” In all that is not contrary to His holy will, we must obey as God whosoever commands in His stead. St. Paul writes to the Hebrews (xiii. 17), “Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief.” Pupils should heed with humble submission the wishes of their teachers. In so doing they please God. In Proverbs we read (vi. 21, 22), “My son, keep the commandments of Thy Father. Bind them in thy heart continually and put them about thy neck. When thou walkest let them go with thee; when thou sleepest let them keep thee; and when thou awakest talk with them.” Obedience is an essential duty with pupils, because their preceptors are their superiors and by heavenly ordainment have a right to command. Jesus obeyed His Mother and foster-father, St. Joseph. “He went down to Nazareth and was subject to them.”

These principles are engraven by the Creator in the hearts of men.

In the Watchword we read of an English farmer who was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field over which he was specially anxious they should not ride, as the crop was in a condition to be badly injured by the trampling of horses, so he sent a boy in his service to this field, telling him to shut the gate and keep watch over it, and on no account to suffer it to be opened. The boy went as he was bid, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered alike in vain. One man after another came forward as spokesman, but all with the same result. The boy remained immovable in his determina-

tion not to open the gate. After a while one of noble presence advanced and said in commanding tones, "My boy, do you know me? I am the Duke of Wellington, one not accustomed to be disobeyed; and I command you to open the gate, that I and my friends may pass through." The boy lifted his cap and stood uncovered before the man whom all England delighted to honor, and then answered firmly, "I am sure the Duke of Wellington would not want me to disobey orders. I must keep the gate shut. No one is to pass through without my master's express permission." Greatly pleased, the sturdy warrior lifted his own hat and said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers, I could conquer not only the French, but the world." And handing the boy a glittering sovereign, the old Duke put spurs to his horse and galloped away.

Reverence in pupils for teachers is with reason expected. They should at all times hold their preceptors in great honor. They should address them with deference and humility. The opinion or views of the master may not seem best, yet it is the duty of the scholars to accept them. Whatever rank or position the pupil may reach in life, he is under lasting obligations to his teachers. It is in his place to salute them, honor them and render them any service possible when occasion demands it. The Director of one of Belgium's great schools, Monseigneur de Grou-tars, was a man of exceptional virtue, an indefatigable student, a learned professor, and a devoted father and friend to all the students. The clock was no more regular in indicating the time than he was in being at his post of duty. While exacting with himself, he knew how to be con-descending with others. All held him in the highest esteem and reverence. To il-

lustrate, I will recall an incident that occurred while I was a student under him. We were preparing to celebrate his feast day. Every student was heart and soul in the work. It was his daily custom to give us a short meditation before Mass. On the morning of his feast, after the meditation, he said to us: "My dear pupils, if you will honor me to-day, you can do so in a very special manner by answering the prayers hereafter in the manner in which I give them out." He was attentive, devout, and articulated clearly and slowly every word in the prayers. When the dinner-bell summoned us to the dining-room, we repaired to the place in ranks as usual. The Director said the prayer before the repast in his accustomed manner, and without any previous agreement on the part of the students the answers were given from four hundred and fifty lips, according to his expressed wish, and so recited ever after. It was a grand recog-

niton of the esteem in which he was held and a token of the truest reverence to this distinguished and most worthy man of God, the great and good Monseigneur de Groutars. We read in Rollins that "One of the lessons oftenest and most strongly inculcated upon the Lacedemonian youth was to entertain great reverence and respect for teachers and old men and to give them proof of it on all occasions; by saluting them, by making way for them and giving them place in the streets, by rising up to show them honor in all companies and public assemblies, but above all by receiving their advice and even their reproof with docility and submission. If a Lacedemonian behaved otherwise, it was looked upon as a reproach to himself and a dishonor to his country." If such reverence for teachers is called for by pagan education, with what greater reason should not our Christian pupils give proof of it to their teachers? He is the light of the

scholar's mind, the way to his footsteps. The followers of Socrates, Aristotle, and Sophocles held them in the highest esteem. The disciples of Jesus loved and revered Him from a higher motive. When pupils know their duty and what they owe their teachers, they can not fail to reverence them. God will certainly bless and reward richly the students who are grateful, obedient and reverent to those who teach and educate them.

CHAPTER VI

THE SCHOOL

School is a place where instruction is given in arts, sciences, languages, religion, or any species of learning. In its ordinary acceptation according to our modern usage, the term school is restricted to places in which elementary training is given to the young. The three great educational centers are the home, the Church, and the school. It is conceded that the primary instruction to be given in the home should be thoroughly religious and Christian; that the doctrines of the true Church of the living God must embrace all the teachings of Jesus Christ; from which it follows as a rational sequel that the education in the school, to avoid any break in the continuity of the home and church

training, must be primarily moral and Godly. If you cut off from the school this life-giving principle, you at once dry up the wells that supply the refreshing draught of real life to the individual and to Society. The school is all important in forming childhood and youth. Wholesome education develops what is best in man. A one-sided training is dangerous, since it does not unfold the whole being. To be thorough and sound, it should include the physical, intellectual, moral and religious elements. Those who grasp the full significance of the words of divine truth, "What will it profit a man if he gain the whole world and lose his soul," are deeply interested in whatever tends to develop education. They fully realize that the only practical way to insure happiness for time and eternity is to give youth a Christian training. The child has an inherent right to be brought up in all that is essential for his brief sojourn here and for

his unending abode in his true home, heaven.

Man comes into the world wholly unprepared to do aught for this life or for the life to come. He requires help for both. He must be taught the knowledge that will equip him for his short stay on earth; but still more should he receive the training which will enable him to procure life eternal. His mind, heart, and conscience should be directed to that end. Secular learning instructs the mind, but it fails to make the just, upright man. Without the education of the heart and the conscience you may have a clever but not a good man. What the mind seeks is truth. The greater and sublimer the truth, the more efficacious it is in molding youth. The welfare of man depends upon his character rather than upon his intellectual prowess. It is indeed well that he become an accomplished citizen. But there is greater reason for his being a good, honest, moral

member of society. While the child is entitled to all the learning of which he is capable, yet it would be a stumbling-block to him, rather than an advantage, if he is not taught his duties to his neighbor, country, and God. He should know that there are higher, nobler things than are dreamed of in man's philosophy or than are offered by the world, which is but a fleeting show. To know God is to possess eternal truth, which is possible only under religious influences. "This is eternal life, that they may know Thee and Him whom Thou hast sent, Jesus Christ."

Christianity teaches that mental and moral training should go hand in hand; that secular and religious knowledge must be combined; that Religion and Science should not be divorced. Truth, the end of knowledge, is universal. An education that is not in perfect consonance with this is not sound. The training in the school should be dialectic, tending to unite all the

opposing elements of social and religious life. Its duty is to fit the child for what Church and State have a right to exact of him. It must be formed on principles that are unchangeable. These should resemble the stability of infinite wisdom, which constitutes the chief cornerstone of the edifice of human knowledge, and is the same yesterday, to-day, and always. Schooled in such principles, the child, if faithful to them, will reach the goal of his creation. His hopes for time and eternity are dependent upon his earnest compliance with all they stand for. Under such conditions, the school will exert a benign influence on the hearts and consciences of youth. It will send forth into the battle of life men of broad intellects, wonderful genius, and sublime conceptions. There are some, more self-conceited than wise, who hold that our characters are shaped by our surroundings and that we are perfected by natural influences. A little reflection will

convince thinking minds that, having been created, we are finite beings and of ourselves we can not transcend the limits of our nature. Being finite, our perfectibility is necessarily limited. To go beyond the finite we need the help of Him by whose word the surging waves and the heaving billows of the deep were circumscribed. His grace, having for its source the Word Incarnate, is indispensable. Neither heathen nor pagan knew the progressiveness of man until they had been taught the dogmas of Christianity. Their creed was that man with age relapsed into insignificance.

Education that bars out religious training is found on the system advocated by those who ape the old heathen schools; such materialists as Robert Owen, Condorcet, Huxley, Berkeley, Emerson, and others. Their tenets and those of their followers of to-day are unquestionably false. Under masters of this sort, schools

are made nurseries of socialistic methods, which bode no good and prove beneficial neither to the individual nor to Society. The supernatural principle must be the basis of all ennobling and elevating study. It follows, as a natural corollary, that the school failing to educate the child in what relates to his true destiny is not Christian, hence not orthodox, false therefore to home, State and Church. It gives no place in its curriculum to the most essential of all studies, religion. Such a school throws down the barriers that safeguard morality and opens wide the floodgates to the torrent of maddened waters below, into which rush headlong in a race of ruin all social disorders. Reason, revelation, and experience bear ample testimony to this unfortunate result of pagan teaching. Exclude religious, moral training from the school, and no power remains to stem the tide of the pernicious propensities and evil passions of men, which are the sad effects of fallen

nature. It must be obvious to every reflecting mind that the school which does not include in its curriculum morality and conscience may, perchance, be a factor in sharpening the wits of its scholars, but must prove an egregious failure in promoting the knowledge of God and the dignity of man. It will encourage materialism, which places its highest aim in the pleasure of this life, while it denies the existence of any personal God, the Creator and Ruler of the Universe. Such a school teaches its pupils all about the earth's surface, its rivers and seas, its hills and valleys, but not a word of heaven; it tells of the exploits of warriors, but not of the heroic deeds of the martyrs; it honors great statesmen, but neglects the saints; and extols heroes, but not Christ, praises illustrious citizens, but ignores God. It supplies the means to become possessed of the perishable goods of this world, but is silent as to how to accu-

multate imperishable treasures for the hereafter.

In denying pupils the religious and moral instruction so imperative for the nobler part of their being, the soul, the rights of God and of conscience are trampled upon. The strength of a nation depends upon its morality, which is the product of religion. Sharpers, swindlers, unscrupulous men are the natural outcome of a Godless education. If we are to credit, even in part, the reports of our daily journals throughout the land, our beloved Columbia is fast falling a prey to the pernicious influence of an educational system that gives no place to the morals and consciences of the young. Education does not consist in simply teaching children how to read, write and cipher; Christianity claims that it must do more; it must blend into one harmonious whole the physical, mental and moral faculties of the child. And what is the moral part? "Seek ye first the king-

dom of heaven." As the sun in the heavens is the center of the galaxy of worlds that roll throughout the immensity of space, so is God the center of all knowledge, of all truth; as the sun holds many spheres in their appointed orbits by its influence over them, so God keeps in place the members of Society by the efficacy of His grace, vouchsafed them through His divine Son. Should any one of those heavenly bodies deviate from its given course and cease to be under the action of the sun, it flies off into space and is broken into fragments; so too, the moral beings who abandon God and religion, the force that keeps them united, are ruthlessly decimated by the destructive winds of materialism and atheism. No people can endure who ignore religion, and religion can not thrive without religious training of each new generation as it appears upon the world's vast arena.

The truly educated man is trained in

mind, heart, and conscience, and the only school worthy of the name is that wherein are combined the physical, mental, moral, and religious phases of life. That we may better understand the gist of what we have thus far advanced in reference to what should be the complexion of a school that claims to educate aright, let us take a cursory view of a few schools devoted to special branches, for instance in Art, as sculpture, painting, music, and consider the results of our scrutiny. Sculpture is the art of graving or carving; of shaping figures or other objects in round or in bas-relief, out of or upon metals or precious stones, as ivory, marble, gold, silver, copper or agate. Casting and founding come within its spheres. Its origin can be traced back almost to the dawn of creation. God, having made all things well, took counsel with Himself ere he created man. He is God's masterpiece. It would appear that the Creator derived a kind of satisfaction

and complacency from the beauty and perfection of this work. In time he makes choice of the sculptor for His own glory when he gives him command and knowledge to build the Ark of the Covenant. "I have called by name Beseleel and I have filled him with the spirit of God, with wisdom and understanding and knowledge in all manner of work. To devise whatsoever may be artificially made of gold, and silver and brass. Of marble and precious stones and variety of wood." (Exod. xxxi. 2.) Phidias, the master of ancient sculpture, executed a statue of Jupiter Olympus which was so much admired that it was thought worthy to be ranked among the seven wonders of the world. In recent centuries there came into renown the wonderful genius of Michael Angelo Buonarroti. He excelled in sculpture, painting, and architecture. He considered himself, however, specially a sculptor and put his energies to the work of bas-relief and stat-

uary, studying the remains of Græco-Roman antiquity. By his proficiency he caused even his contemporaries no little amazement. So long as sculpture fulfilled its noble destiny, holding to true ideals, it promoted the honor of God, for which He founded the school and gave special talent to those whom He chose to be its masters. But once it turned from heaven to earth and became a votary of depraved tastes without any regard to decency, it prostituted itself for paltry hire and like the bright spirits around God's own throne, in rejecting Him it fell from its exalted station to the depths of degradation. This was evidenced in the nudity of the images and other effects contrary to modesty which it elaborated. These images were honored as gods, while the only true God was insulted, ignored.

Baruch, in speaking of them, says, "It is only thou, O Lord, that ought to be adored."

Painting is that art which by lines and colors represents upon a smooth and even surface all visible objects. Whilst painting is simply an imitation and the object is only represented in the picture, it is called true when it is a perfect reproduction of its model. Each school of painting, for there are many, has its own peculiar taste, and since the revival of the polite arts of Europe, that of Rome has carried off the palm of excellency. In later centuries, we count among the noted painters Murillo, Vandyke, Rubens, and others. Rubens was gifted in his power over his materials and the many processes which enter into painting on a wide scale. In its day of greatness painting was refined and tended to elevate the soul toward heaven. It rendered honor to whom honor is due. But like its sister art, sculpture, it dwarfed itself by turning from the chaste to the unchaste, from the pure to the impure, by leaving the schools animated with

the inspiration from on high to grovel midst the hideous things of earth, having thrown off the spirit of God and put on that of the world. Painting has been ruthlessly broken from its safe moorings to be carried out upon the turbulent waters of corruption. It is the sad fate of all, be they angels or men, who cry out with Lucifer, "Non serviam," I will not serve Him who is the Lord God.

Music is an art which teaches the properties of sounds capable of producing melody and harmony. The invention of music and of the instruments by which it finds expression is a gift of God. David was fond of music and made use of it in his sacred psalms. These served him in adoring and praising his Maker; in singing His glory, proclaiming His greatness, and extolling the wonderful works of His hand. Music has in all ages charmed the nations of the earth, whether barbarian or civilized. It is their pleasure, their delight.

“Sing,” says the Psalmist, “praises to our God, sing ye; sing praises to our King, sing ye. For God is the King of all the earth; sing ye wisely.” (xlv, 7, 8). After the passage of the Red Sea, after the miraculous triumph over their many and cruel enemies, Moses and his people, filled with joy, chanted this beautiful canticle in thanksgiving to God: “Let us sing to the Lord; for He is gloriously magnified, the horse and the rider he hath thrown into the sea (Exod. xv. 1). The greatest modern school of music had for its ideal master the gifted Mozart. His genius was not merely the brilliant flash of a meteor; he did not win the laurel of “musician of musicians” by a single grand effort in life, but his greatness increased with his years. Rossini, being asked whom he considered the greatest musician, first replied, “Beethoven,” but when asked, “What of Mozart?” he said, “Mozart is not the greatest, he is the only musician in the world.”

Gounod said of him, "O divine Mozart, bounteous nature had given thee every gift; grace and strength; fulness and sobriety; bright spontaneity and burning tenderness; all in that perfect balance which makes up the irresistible power of thy charm and which makes thee the musician of musicians, greater than the greatest, the only one of all." Haydn averred that he could never forget Mozart's playing, for it was to the heart. The abuse of this noble art, as ancient almost as its invention, has marshaled under the banner of Jubal, the founder of unrighteous music, more devotees than those who follow the colors of David, the father of heavenly inspired music. Plutarch writes that few or no persons of reason will impute to the sciences themselves the abuse some people make of them, which is solely to be ascribed to the vicious disposition of those who profane them. He complains that for the manly, noble and divine music of the an-

cients, in which everything was sublime and majestic, the moderns had substituted that of the theater, which inspired but vice and licentiousness. Plato says, "Music, the mother of harmony, decency, and delight was not given to man by the gods only to please and tickle the ear, but to reinstate harmony and order in the soul, too often discomposed by pleasure and error." Pindar writes that God made Cadmus hear a sublime and regular music, very different from the soft, light, effeminate strains which had taken possession of human ears. This is the character of the music of the present generation. Nothing seems to please save those sentimental airs which have not a little contributed to extinguish manly virtue and to excite the lowest passions. Such music in some measure has found its way into the very temple of God. Can we wonder, then, at the "*Motu Proprio*" on music of the illustrious Vicar of Christ on earth, Pius X?

He is on the watch-tower of the Lord's battlements to give the alarm when danger is nigh. He has descried with eagle eye the effort of the present day's impassioned music to usurp the place in God's house of the devotional and classic music. He sends warning to the officers and soldiers under him and bids them be on the alert. These are his orders: Cast out the light, fantastic music; hold fast to the solemn well-measured strains; exclude the effeminate, tolerate only the chaste, devotional melody; cultivate the music of David, banish that of Jubal. There is activity throughout the ranks. The leader's command is heard and obeyed.

If the schools that educate but the one talent must train it according to the spirit of God, what responsibility rests upon those schools that have to cultivate the five talents, or man's whole being! It now becomes our task to study man, to understand his entire nature, and thus determine

the character of the school in which he is to be taught, by what means he may win the object of his creation. To create heaven and earth the simple *fiat* of God sufficed. He willed it and they sprang into being. But there is no ruler over the world; there is no one capable of enjoying the beauty and delights of this vast creation of the Almighty. The Triune God takes counsel with Himself and resolves to create man, who shall be sovereign over all things. "Let us make man to our own image and likeness." (Genesis i. 26.) He alone is made to the image of his Creator. For him God made all things that are. Clement of Alexandria calls man a celestial plant, because he had his root in heaven. The plants have their roots in the ground, the tree draws its substance from the soil; while man obtains his life from heaven. "What great honor for man," says St. Ambrose, "to be made to the image of God!" "If we examine the wisdom, the

origin of our being," writes St. Leo, Pope, "we shall discover that we were made to God's own likeness in order that we should imitate our divine Author, and that the dignity of our race consists in having the resemblance of divinity shine forth in us as in His mirror. No work of God's creation prior to man was capable of knowing, loving, serving, or possessing Him." In these words, "Let us make man to our own image," God gives expression to all the beauties of man and at the same time to all the gifts He bestowed on him by His grace; understanding, will, justice, innocence, clear knowledge of his Maker, and the positive assurance of the beatific vision. The sun, though so beautiful and brilliant, is not made to the image and likeness of God. The moon and stars that adorn the firmament are not created in His image. Only man and the angels enjoy a prerogative so sublime. The rational part of man, wherein abides God's image, is endowed

with numerous subtle qualities. It is spiritual and immortal. It possesses will, memory, and understanding. It is gifted with free will; is capable of wisdom, virtue, grace, beatitude; and is mistress of all creation. "To save a soul," says St. Augustine, "is greater than to create heaven and earth." "Therefore thus sayeth the Lord; if thou wilt be converted, I will convert thee, and thou shalt stand before My face; and if thou wilt separate the precious from the vile, thou shalt be as My mouth; they shall be turned to thee, and thou shalt not be turned to them." (Jeremias xv. 19.) Saint Thomas says that the conversion of the soul is grander, greater, more surprising than the creation of the world. St. Chrysostom writes that to draw a soul from evil is a superior gift and more pleasing to God than would be the erection of a temple in His honor.

God has placed man king over the Universe. Saint Ambrose avers that all was

made prior to man, for all was made for him and his special service. "For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life or death, or things present or things to come; for all are yours; and you are Christ's and Christ is God's." (1 Cor. iii. 22, 23.) Man is, therefore, God's servant, an honor beyond all earthly honors. Joel has, "Moreover, upon My servants and handmaids in these days, I will pour forth My spirit." (iii. 29.) In Numbers we find (xii. 7), "But it is not so with My servant Moses, who is most faithful in all My house." In Genesis we read (xxvi. 24), "I am the God of Abraham, thy Father; do not fear, for I am with thee; I will bless thee and multiply thy seed for My servant Abraham's sake." St. Agatha gave answer to the pagan ruler who reproached her with leading a slave's life in living like the Christians, she being of a noble family, that the humility and slavery of the

Christians surpassed by far in greatness and in honor the riches and purple of earthly kings. If being the servant of God is so estimable, what an honor to be His son! This is man's privilege. What a union there exists between God and man! St. John says (1 iii. 1), "Behold what manner of charity the Father has bestowed upon us, that we should be called, and should be the sons of God." This august title of children of God insures to us a share in the divine attributes. If we are His sons, then He is our Father. The Incarnate Word so teaches us when He bids us address God as "Our Father who art in heaven." What distinction for one who can trace his origin through a long line of distinguished sires and illustrious ancestors; how insignificant his lineage with men when compared with his glory as a child of God! Behold the shepherd guarding his flock in the fields—God is his Father. Consider the beggar at your

door, clothed in rags—he is noble; he has God for his Father; he may repeat, “Our Father who art in heaven.” To have a still larger comprehension of the value God places on us, we need nothing more than the knowledge of what it cost Him to redeem us. St. Peter offers us some information on this head: “Knowing that you were not redeemed with corruptible things as gold or silver from your vain conversations of the traditions of your fathers, but with the precious blood of Christ, as of a lamb unspotted and undefiled.” Has it ever entered your mind to consider that the sun so brilliant, the moon and stars so beautiful, the sea and ocean so vast, cost not a drop of blood, not even a single anxious thought, whilst man was purchased by the sacred and divine blood of Jesus Christ? Oh, what a price the Creator has placed upon the soul! He made man truly godlike in having His divine Son become man. “We became im-

mortal in Jesus Christ," exclaimed St. Augustine. In view of what we have learned of the nature, the dignity, the priceless worth of man, should we not pour forth from the depths of our heart the exclamation of St. Augustine: "O soul made to the image of God; bought by the blood of Jesus Christ, and His spouse by faith; child by adoption of the Holy Ghost; endowed with great virtues; destined to be with the angels; love Him who loved you so much; seek Him who seeks you; love God who loves you; watch with Him who watches over you; work with Him who works only for you; be pure with Him who is purity; be holy with Him who is holiness."

In what school can we acquire knowledge that will guide us in the paths indicated by the great saint? Give ear to the words of St. Paul to the Colossians and you will know: "As therefore you have received Jesus Christ the Lord, walk ye

in Him, rooted and built up in Him, and confirmed in the faith, as also you have learned abounding in Him in thanksgiving." Jesus is then the way in which we must walk; the root to which we must cling; and the foundation on which we must be built by the practice of virtue. The school is the school of Jesus. In this school the mind, heart, soul, conscience, in a word, the whole being is formed and educated that it may remain as it came from the hand of the great Creator, His masterpiece. Should the sculptor fail to give expression to his statue, it is worthless; should the painter not prepare properly his canvas, his work will be of no value; if the musician lacks harmony in his composition, it proves a failure. Thus, in molding man no part can be neglected if he is to come out a perfect copy of his prototype. He must, therefore, be taught not only what may make him an intellectual man, but what will at the same time make

him a moral, a religious man. That school can be none other than the thoroughly Christian school, where the true knowledge of God leavens the entire work from Alpha to Omega of its classes. Not only Christians, but others who see the trend of Godless education, are awakening to this truth which the Church of Jesus Christ has never ceased to inculcate. Reason and experience urge upon all lovers of country to foster a Christian education in youth if they will have a Christian people. On this very subject the Fathers of the Third Plenary Council of Baltimore tell us: "Take away religion from a people and morality will soon follow; morality gone, even their physical condition will ere long degenerate into corruption which breeds decrepitude, while their intellectual attainments will serve only as a light to guide them to deeper depths of vice and ruin." As a matter of fact, there never has been a civilization worthy of the

name without religion, and from the facts of history the laws of human nature can easily be inferred. The school that fulfils the requirements for man's complete training must aim to form the minds and morals and the manners of youth. Only such a school of education embraces all man's nature and affords him the means to obtain the object of his being. This school supplies religious training in imparting a knowledge of the truths of religion and in showing the relations that exist between the creature and the Creator; a social or moral training in explaining the principles of moral conduct and in establishing the relations of justice that should exist between man and man; a training in the various branches of learning which will fit the young for their chosen work in life. This scheme has reference to the whole system of education from the first lesson in the alphabet to the final lecture of a university course.

CHAPTER VII

EMULATION IN EDUCATION

*(Delivered before the Teachers of the Spencer County
Institute at Taylorsville, Ky.)*

NECESSITY FOR EDUCATION

In order to have the soil bring forth luxuriant fruit and yield golden harvests three things are necessary: a careful tillage, a wise cultivator, and good seed. The soil is the child; the cultivator, the teacher; and the good seed, the wholesome principles which are to be instilled into the child's mind and heart. Plato holds that a sound education is the foundation of society and the very life of nations. The instruction of youth is of vital importance for the rounding out of the whole life, nor is there a duty, he claims, so im-

perative upon the State as the one it has of providing for the education of the young. Aristotle tells us that the first care of the State is to see well to the training of children, which, if neglected, will be its certain downfall.

Plutarch writes: "A child needs to be educated from his tender years, in body and mind. In the early dawn of his life it is possible to direct him in righteous ways and have him to walk in the paths of justice and honor; later on, in the morning of life, it will be hard, not to say impossible, to train him in virtue." Horace elucidates the foregoing beautifully, when he says: "The vase loses not readily the sweet aroma with which it was filled when new;" or, as we read in the immortal works of the Bard of Erin:

"Like the vase in which roses have once
been distilled,
You may break, you may shatter the
vase if you will,

But the scent of the roses will hang
round it still;"

and again, the chaste words of another
poet:

"I was but common clay until roses
were planted in me."

Cicero avers that the State has no
greater, no more sacred obligation than to
rear its citizens from childhood in knowl-
edge and virtue. "Do you ambition," ex-
claims the great St. John Chrysostom, "to
leave your son a great fortune, teach him
to be meek and virtuous."

ADVANTAGES OF EDUCATION

"A wise son maketh the father glad;
but a foolish son is the sorrow of his
mother." (Proverbs x. 1.)

"Instruct thy son, that he shall refresh
thee and shall give delight to thy soul."
(Proverbs xxxix. 17.)

“He that instructeth his son shall be praised in him; and shall glory in him in the midst of them of his household.” (Ecclesiasticus xxx. 2.)

“He that teacheth his son maketh his enemy jealous and in the midst of his friends he shall glory in him.” (Eccl. xxx. 3.)

“His father is dead and he is as if he were not dead; for he hath left one behind him that is like himself.” (Eccl. xxx. 4.)

How beautiful, how touching the lessons taught in the foregoing passages, taken from the inspired volume! They assure us that an educated child is the joy of his parents; that such a one is blessed with wisdom. They teach us that a wise education redounds to the honor of parent and child alike; that it causes the blush of shame to mantle the cheek of the indolent. Still more, we learn from the word of God that the well-educated son prolongs, so to speak, the life of his father, for the father

survives in his son who received at his hands a good education.

WHAT IS EDUCATION?

Education is the imparting, or acquisition of knowledge; mental and moral training; cultivation of the mind, will, imagination, and understanding. It is the unfolding of the whole human nature. Such an education is solely within the reach of man, since he alone of all God's creatures here below is endowed with that faculty—the mind, which makes education possible. It is by his mind that man is primarily created to the image and likeness of his Maker. The most ennobling part in man, the chief element in all his works, is the mind. It is by his mind that he rules and turns to his own interests all other created things. By this God-given faculty man, within the limits of Creation, may be reckoned a second creator. Hence the nobler the mind, the better and more

thoroughly educated it is, the greater and loftier the man. The truly educated man is never narrow or one-sided; he is not influenced by prejudices, or disposed to take shortsighted views. Such a man will not allow himself to be enslaved by the demands of any one profession. A well-trained mind means the fostering of great ideals, the refinement of thought, and the gracefulness of manners. It assures the unfolding of all the other nobler faculties. An upright, learned man is a great power for good in every sphere of life; he is a wonderful factor in whatsoever work he feels called upon to utilize his energies. In the pursuit of knowledge we must seek it wherever it is to be found. Like the fern, it is the product of every clime, and like coin, its circulation is not confined to any one class. It is the birthright of the humble toiler of the field, as well as the most opulent in the land. A great thinker was once asked how he had accumulated

such a vast fund of learning. His answer was that he had not been ashamed to ask for information, nor did he blush to converse with all classes of men, regarding their own chosen profession. This, I fancy, is one of the main objects of your institute, to gather light and guidance from one another, for your special work; to profit by the experience of others, and to obtain what information you can from every possible source. You are daily seeking knowledge to enable you to form and build up the minds and hearts of the children in your charge. Your ambition in molding their characters is to make them worthy citizens of our great and glorious Republic, but above all, fit subjects for the kingdom of heaven.

There is nothing more trying, nothing more difficult than the education of a child, and I question whether it is possible to succeed in it under ordinary circumstances, seeing that even in the family there are so

many obstacles that surround a child though well brought up and in the best of dispositions. In a right education the child's natural genius and constitution must be considered. We must not hope wholly to change their original tempers, nor make the gay pensive and grave, nor the melancholy sportive, without spoiling them. The Creator has stamped certain characters upon the child's mind, which, like their forms, may perhaps be a little mended, but can hardly be totally altered and transformed into the contrary. He, therefore, who has the care and education of children should study well their natures and aptitudes, and see, by repeated trials, what turn they easily take and what becomes them; observe what their native stock is; how it may be improved, and what it is fit for. I believe it is necessary above all to love one's pupil; to love him in God, not with a weak and sensual affection, but with a sincere devotion which

knows how to preserve firmness. A child ought to fear giving pain to his teacher and find reward in the pleasure he affords him. To further this end, it becomes the duty of the pupil to love also; he must love sincerely; and it is hard to invoke this sentiment in a soul which knows nothing of life, which finds itself the object of everybody's care and caresses, and, naturally, regards its parents and teachers as merely the dispensers of its pleasure.

Most children are brought up in frightful selfishness, a consequence of the very affection exhibited toward them—an ill-ordered affection, which makes itself their slave and fosters in them the terrible inclination to seek themselves in all things, without ever acting spontaneously from a desire to give joy to others. What is to be done to avoid this danger? How are we to make ourselves loved without developing in the child selfishness instead of reciprocal cordiality? It is our duty,

though painful, to correct a scholar when he does wrong, to tell him the truth about his defects, to have him know, at times, our displeasure by our manner toward him. A great element in promoting the education of children is to win their confidence and have them recognize in our own words and acts a desire, on our part, to be of service to them, with partiality to none. To spur them on, to encourage them to ascend, step by step, the steep hill of knowledge, one of the most potent means is emulation. Emulation is the act of attempting to equal or excel. It springs from the love of superiority, the instinct that incites to effort for the attainment of equal or superior excellence or estimation, in any respect. Competition is the act of striving against others. The word is only used where the object to be attained is clearly in mind and that object is not merely superiority, but some definite thing. Rivalry, unless qualified by some

favorable adjective, is generally a contest in which the competitors push their several interests in an ungenerous spirit, malignant feeling being an easy result.

One of the greatest benefits of emulation is to arouse in the mind of the pupil sentiments which will enable him to attend well to his obligations, urging him upward and onward in his struggle for knowledge. Its main results are that it affords opportunities to do much in a very limited time, and that without overtaxing; that it almost excludes punishment and inspires devotion to both school and teacher. In our research after means of emulation we must seek to ascertain the kind of sentiment they develop; whether they tend to maintain order and application and whether they make the work easy. An incentive to emulation, whatever merit it may possess, does not at all times produce the same results; in time the pupils lose interest in it and fail to be encouraged by .

it. It follows, therefore, that the teacher should have a number of incentives and use them to the best advantage. He should make choice of such helps to foster emulation as are most apt to bring about a uniform industry and a permanent application among the pupils. Whilst this is a safe general rule to follow, it may also occur that a change would be desirable and means entirely dependent upon emergencies would be in place. A teacher awakens emulation in the pupils by his very aspect and demeanor. He enters the class room with a bright face and sends the radiance of his smile from one end of the class to the other. Not a child must feel that he or she is left out of the cheerful salutation with which the teacher greets them. Should there be any timid or dull scholar, a direct look should arouse them especially, whilst to all the words are spoken: "Now let me see who will get

this sum first.” “How many can read to-day as if they were talking to me?”

Example being so powerful a stimulus, the teacher is recommended to show himself attentive to every duty, no matter how apparently trifling, when said duty appertains to his school work. It will prove beneficial to his pupils to let them know he is always trying to improve himself and pursuing other branches besides those he is imparting to them, but ever for their sakes. If a number of students have succeeded in accomplishing good work within the past six or twelve months, and thus deserved promotion or prizes, it may arouse the emulation of the class in hand to draw attention to this fact, but it rarely proves beneficial to allude to individual fellow students, as this rather awakens jealousy. Should any person have won his way to distinction who was once an obscure inhabitant of their locality, such an example may encourage others and nerve them to

do as the successful one has done. A teacher should let children understand that he hardly expects them to succeed at first, but that he always wishes them to try, and is sure they will succeed sometime if they persevere in making efforts. He should let them see it makes him happy to note their earnest endeavors, and pains him if they are not studious and persevering. They must be taught the value of small beginnings and perseverance in little things; education is won by slow degrees and every item acquired is a degree not to be despised. From alphabet to valedictory, the work must be gradual, nor need a pupil imagine he can see his own improvement; at least, he can not until much has been accomplished. The teacher, however, is a better judge, and encouraging words should not be withheld from the youthful brain-toiler. He should make good use of some of the incentives that are at his disposal, to awaken in the mind and

heart of his scholars a laudable ambition to excel in their studies.

Incentives are two-fold: natural and artificial. A natural incentive is the immediate result of the efforts made to attain what is desiderated. Knowledge is the natural result of study. Sanctity is the obvious sequel of the practice of virtue and the love of God. When the desired object has not a consequential relation to the exertions put forth, the incentive is termed artificial. Thus a father promises his boy a trip to Washington, San Francisco or Rome if he maintains a commendable average in his studies during the scholastic year. This would be an artificial incentive, since a trip to any of the cities mentioned or to all of them does not follow as a natural consequence from application to study. Life teems with potent incentives, and to train pupils to obey them is of the highest practical importance. The greatest of them, and with-

out which all others would in the end prove abortive, is to do all for the love of God, whereby they will realize that blessed immortality, the real object of human life. From among very many other sources of producing a well-sustained spirit of emulation, I enumerate the following: the taking of places according to merit in class; the formation of rival divisions; weekly reports, examinations, promotions in grades, competitions; and others your own experience may suggest. Of all the ways whereby children are to be educated and their manners well formed, the plainest, easiest and most productive of good is to place before their eyes the example of those things you would have them do or avoid. When these are pointed out to them in the lives of persons of their own acquaintance, with some reflections on their necessity or impropriety, they are of more force to draw or deter their imitation than any discourses which can be

made to them. Thus, for instance, the example of David Francis, President of the St. Louis World's Fair, who from selling newspapers in the streets of St. Louis, has become the foremost citizen of the great metropolis. Abraham Lincoln, the unpretentious rail-splitter, who reached the height of human greatness in his native land by becoming the President of the country. Or Pius X., who from an humble beginning has attained the most exalted position possible to man—the Supreme Pontificate. Not at class work only should the teacher aim to make the pupils strive for excellence. Let him place his moral standard high, and teach the children to be architects of their own character, now being daily built up in noble symmetry or with defective structure, according to the laudable or culpable indifference of each. Their motto should ever be, *Excelsior*—higher, higher, until the school of life being ended successfully,

they can place the spoils of a well-spent career at the feet of the eternal Father and receive eternal recompense.

CHAPTER VIII

SCHOOL INCENTIVES

Man is moved to action by a desire for something he does not possess. This desire becomes an incitant that impels him to seek the object. The purposes that quicken his energies are called incentives. What urges one person to endeavor is lost on another. The sun does not affect all bodies similarly, neither do the same causes influence all men alike. Their temperaments should be considered in the choice of incentives.

Man is created for a specific end, which he must gain by the combined forces of his mind and heart. Should he permit himself to be drawn away from the principal object of his being, he would deflect the current of his life toward channels that

must turn it into contrary courses and carry him to places far distant from his true destination. All do not follow the same path in their efforts to reach the goal of life, no more than the great steamers attempt to traverse the vast ocean over the same route. Ships set out on their voyage for the same port by different ways. So is it with man on his journey down life's stream; he must keep in sight the object of his creation if he would obtain it, regardless of his calling or the pursuits in which he is engaged. His true end should be foremost in his works and constitute a controlling influence over all other incentives. If this is wanting, his life will be a failure. The conqueror thirsting for power has humiliated nations to the dust by forcing them to pass under the yoke. Heroes, in their ambition for immortality, have performed wondrous deeds of valor, winning victories or shedding their blood on a hard-fought battle-field. Kings and

princes in their greed for conquest have laid waste entire provinces, reducing their peoples to slavery and want. Hordes of barbarians, frenzied by savage glee at the sight of the dead and dying on the field of slaughter, have swept down, like a devastating torrent, upon civilized countries, leaving only wreck and ruin in their wake. Would-be patriots, blind with bigotry, have caused more consternation and destruction of life than famine or pestilence. Widely different are the motives that actuated each class. With none do we find that the incentive to action was the highest ideal of man's life which should be the mainspring of his endeavors. They did not add to their glory virtue and piety, which alone could make them immortal. What is glory without virtue? What is honor without merit? What profited them their exploits? Nothing. Their bones are heaped up together with the base and criminal. They are in oblivion. They

lie undistinguished from the earth that covers them. Such is the end of human greatness. Their spoils, their trophies could give them no title to the noblest object of man's highest aspiration. Without a fixed purpose to gain the supreme gift, which alone is worthy of his best efforts, the most favorable opportunities are in the end worthless, while with it, the simplest are potent factors for good. How many possessing every possible means for success prove failures, whilst others with scant possibilities work wonders. The reason is manifest. The former have no energy, no love for improvement, no thought of the hereafter, whereas the latter are determined to make the best of their advantages for time and eternity. Their firm resolve is for them a vigorous incentive. It obtains splendid results from little, strengthens the weak and timid, overcomes difficulties and turns obstacles to profit.

Whosoever keeps his eye on the end for which he is in the world has made headway toward progress and disarmed opposition. But he who puts from him all thought of his greatness lacks the impulse of earnest determination, a prime factor in gaining real success. The moral efficiency of school discipline depends largely on the nature of the incentives by which its results are obtained. It is of the utmost importance to awaken in the pupil during his school life a desire for the soul's chief good. The impressions made on youth, however slight, produce rich fruitage. If the teacher wishes his scholars to love virtue and do good when past their young years, let him teach them to move through life under the control of the highest ideal. Time and again we find, in an unnoticed family, that a child has been encouraged in the ways of righteousness, which gives him strength of will to overcome all barriers to success. The desire to attain per-

fection is an incentive that enables the student to build himself up into a great and good man, and often to become more influential than many a conqueror who has broken nations to his sway. Such a one aims not at a passing, but a lasting good. That this incentive may become efficient in the pupil's career, he must obtain the mastery over all inordinate appetites. Were these allowed to grow, they would render abortive his efforts for improvement. He should choose for his companions persons of superior minds. This can be partly accomplished by reading books written by men of solid virtue and of profound knowledge. In such works great minds unfold themselves to him, affording him the benefit of their own thoughts. It matters not what the pupil's condition in life may chance to be, rich or poor, of high rank, or of lowly station, prince or peasant; provided those moral and learned authors find their way to him,

he will thrust aside all allurements that might turn him from seeking the object of his heart's desire. It is remarkable how many of the great men have risen from the lowest ranks and triumphed over obstacles which might well have seemed insurmountable. Lincoln was a son of an humble farmer; Shakespeare of a wool merchant; Laplace of a toiler of the fields; Johnson of a shoemaker; Franklin of a tallow-chandler; Columbus, Galileo, Kepler were children of poor parents. To persevere in his work the pupil will have to battle against human opinion and pernicious example, against the votaries of vice, who scowl at the noble ambition and generous efforts of those who devote themselves wholly to the soul's chief good. To look ever upward, to aspire to higher and nobler attainment and to make the best of his time and opportunities, should be the watchword of every scholar. He must not expect to pass his school days free from

trials, reverses, and hardships. He may do his best to escape them; he may yearn for favorable sailing throughout his studies and over life's sea, but it is otherwise ordained, since he is told that if he will seek the object of his creation he must follow Him whose pathway through life was marked with sufferings and bitter disappointments. With this knowledge the obstacles in his way become incentives rather than impediments to his progress.

The motive forces relied on in our schools as a stimulus to intellectual advancement, are two-fold: artificial and natural. The latter are desires for objects which attend efforts as their natural consequence, while the former have no such consequential relation to them. Among the artificial incentives in class work we may draw attention to prizes, such as medals, books, diplomas, crowns, scholarships, weekly or monthly certificates; then to privileges, as holidays, early dismissals,

medal of honor, desk of honor, honorable mention, special places in class, inscription of names on conspicuous tablets; finally to immunities from tasks, class exercises, certain examinations, and school duties. Prizes are sometimes given for superiority over all competitors; for excellence, as determined by reaching a given standard or by the accomplishment of a certain task. Awards are bestowed on those who attain a given result in a specified time; who obtain a given class standard; who are regular in attendance during the month or during the session. In this way they are placed within the possible reach of all the pupils. The natural incentives should constitute the main-springs in the schools. Every object foreseen, whether a good to be gained or an evil to be shunned, awakens an impulse to action. School incentives should be in kind like those which are to direct the future life of the pupil. The more readily

he responds to them in school work, the easier will he be swayed by them in after years. They range from what we might term selfish to those sublime motives that stir the soul with the highest and purest joys. Among natural incentives we may instance a desire for success, for excellence; a wish for approbation of our equals, of our superiors and, above all, of God; a desire for knowledge; an ambition for power; for a future good; for honor; for right and for duty to others, to society, and to our Maker. Much has been said and written on the subject of school incentives in the nature of prizes. Some deprecate the custom of offering them for proficiency in the school, while others are strong in their plea for their use as means to encourage pupils to closer application. There are those who claim that only a few are benefited by them, while the greater number in the class are not helped, but discouraged because of their inability to

cope with their more gifted classmates. Others again hold that all are stimulated by them to more earnest study and strive harder to gain some of the prizes. We are convinced that impartial justice, good judgment, and discretion should be used in the manner of making awards. We fail to find, however, any reason sufficient to warrant their exclusion.

Incentives to action are met with in all walks of life, in all departments of business; from the infant in the cradle to the aged veteran of many wars, and from the bootblack to the great nabobs of industry. For proof of this, we have but to visit one of our large fairs to learn what prizes effect in the way of calling forth the energies of brain and brawn. Experience teaches that prizes are most helpful incentives in the school. No other incentive should move the pupil so strongly as the love of God. The end of learning is to know Him aright and knowing Him to love

and serve Him. If responsive to this incentive in his class duties and later in his more responsible obligations, the pupil will win that of which no power can rob him and for which his soul ever yearned—a glorious immortality, for the divine in him claims fellowship and kindred with God.

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